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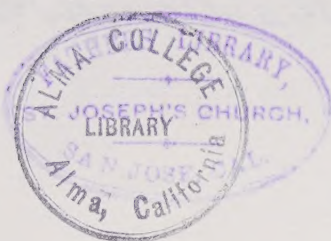
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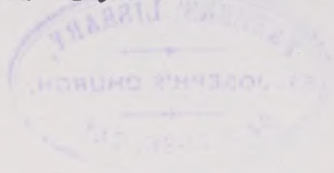
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VOL. XV

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-  
IAN TEXTS, WITH ENGLISH TRANSLA-  
TIONS AND NOTES; ILLUSTRATED BY  
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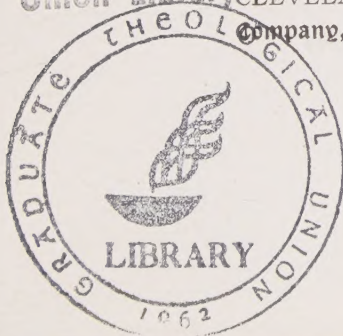
Vol. XV

HURONS AND QUEBEC: 1638-1639

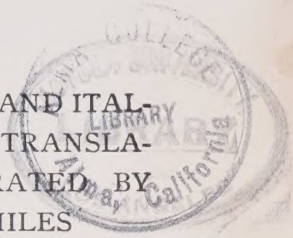
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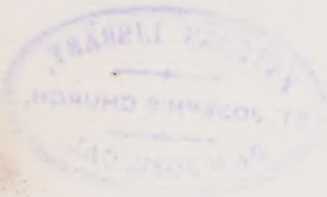
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## PREFACE TO VOL. XV

Following is a synopsis of the documents contained in this volume:

XXX. The first section of the *Relation* of 1638, by Le Jeune, was given in Vol. XIV.; Le Mercier's report upon the Hurons, concluding the document, is given in the present volume. Le Mercier recounts the persecutions suffered by the missionaries in 1637. The plague that had ravaged some Huron villages increased with the coming of summer, until it swept over the entire nation. The ignorant savages ascribe their sufferings to the machinations of the missionaries — regarding the pictures of Christ and the Virgin Mary, used in the religious ceremonies, as the source of some wicked spell cast upon the people. Some of the baptized natives die from the epidemic, which again arouses the old fear that baptism causes death. The cabin doors are closed upon the priests; and one war chief, seeing them at his door, "threatened to split their heads if they went any farther."

According to savage custom, a general council is held at Angoutenc to consider the state of the country, and its relations to the missionaries, who are expected to be present thereat. The presiding chief invites "his nephews, the French," to speak; they do so, explaining the reasons for their entering the Huron country, stating that they visit the sick only

to help and, when possible, to save them—which, for the time, favorably impresses the Indians. At this point, the council comes to an abrupt end; for some one enters, inviting all present to a feast.

Complaints and slanders soon revive: the missionaries are accused of practicing charms to kill the natives—among these, that “they had killed a little child in the woods, by pricking it with a bodkin.” The savages suspect the purpose of a weather vane which the Fathers had mounted on a tree; the Jesuits’ clock is regarded as “the demon of death,” and must be put out of sight; the litanies sung at vespers are thought to be evil incantations.

August 4, a general council of the Hurons is held, at which the missionaries are bitterly attacked as the authors of all the miseries that afflict the nation. Brébeuf defends the Jesuits as best he can, before the enraged multitude, who finally defer their decision until the return of the fleet from Quebec. This temporary deliverance is ascribed, after the Divine Goodness, to a novena of masses in honor of the Immaculate Conception (for which their residence at Ossossané is named). The Hurons who had gone down to Three Rivers for the annual trade, return with greatly mollified feelings toward the French, which for a time relieves the missionaries from their persecutions.

Suddenly, they are summoned to another council, with threats of death; and only their resolute bearing and courage save them therefrom. In this emergency, the missionaries draw up “a form of will, to leave in the hands of some faithful Christians who had offered to take it to Quebec.” This is a letter to their superior, Le Jeune, informing him of their

great danger, resigning themselves to death, and mentioning the arrangements made "in case any of them survive." Brébeuf says: "I have deemed it advisable for our Fathers and our domestics to withdraw to the houses of those whom they regard as their best friends; I have charged them to carry to the house of Pierre, our first Christian, all that belongs to the Sacristy,—above all, to be especially careful to put our Dictionary, and all that we have of the language, in a place of safety." The Fathers then begin a novena in honor of St. Joseph; and they invite the Hurons to an "Atsataion,"—that is, the farewell feast of those who are about to die. This astonishes and mollifies the savages, who for some time give them peace.

Le Mercier then recounts the baptisms for the year, which have been numerous at Ossossané, the chief mission residence. A long account is given of the conversion and Christian behavior of Joseph Chiwatenhwa, who "has nothing of the savage, except his birth, and who will compare favorably with the most zealous Catholic of France." This man and all his family are not only converted, but cured of the prevalent disease. Joseph then makes a great feast for his relatives and friends, at which he announces that his wife now desires baptism, which rite is administered to her in the presence of the whole assembly. After this, Joseph and his wife (now named Marie Aonnetta) are remarried according to the rites of the church; and, after receiving communion, the new converts and some of their friends are entertained by the Fathers with "a little feast of smoked fish, seasoned with eloquent discourse by the Father Superior."



Our author proceeds to relate the methods of work, the occupations, and the plans of the missionaries during the winter. Their prospects are now much brighter, and Joseph proves a great aid to them among his countrymen. The Fathers are now "struggling to overcome the obstacles raised by the devil in their dreams, dances, sweats, and feasts." The affairs of the old residence at Ihonatiria, where Brébeuf and Chastellain are in charge, are discussed; they are, on the whole, satisfactory.

Le Mercier records their "harvest and vintage for the holy Altar—about half a bushel of good wheat, and a small keg of wine." The missionaries are about to erect a new chapel. An eclipse of the moon, which they had early predicted, gives them much credit with the natives. They are soon to move the residence of St. Joseph to another village.

XXXI. This document, dated at Ossossané, April 27, 1639, is a letter by François du Peron to his brother Joseph (also a Jesuit), regarding the labors of the narrator among the Hurons. He thanks God for being sent to Canada, and especially for his assignment to this special field, "because here God alone is our all, and because there is a greater harvest than in any other part of Canada." He sketches the long and toilsome journey thither; the general appearance of the Huron country, the nature of the people, the peculiarities of the language, the condition and progress of the mission, the daily life and work of the Fathers, and their trips to neighboring villages, with the conversions and baptisms resulting therefrom. Notable among these is that of the Iroquois prisoner mentioned in Vol. XIII. The new

chapel at Ossossané is mentioned, also the eclipse of the moon, December 20.

The writer then gives some account of the witchcraft and tricks practiced by the medicine men, which is prefaced by this remark: "On March 2nd, and other days following the carnival, the devil was unchained here as well as in France. There was only deviltry and masquerading at that time, throughout the Huron country; two or three of our Christians were debauched therein, and many others, who were inclined to baptism, have become cold."

Another squad of prisoners is brought to Ossossané, twelve in number; and the missionaries succeed in baptizing all but one of them—"a Judas," who refuses baptism. Du Peron closes by an itemized statement of the Huron baptisms for the past year, 300 in all.

XXXII. Simon le Moyne, another of the missionaries at Ossossané, writes to his cousin a short letter, under date of May 25, 1639, in which he mentions with much enthusiasm the zeal and piety of their Huron converts.

XXXIII. Chaumonot, in this short letter to the general at Rome, dated Quebec, August 7, 1639, informs the latter of his arrival at that place, and describes the perilous ocean voyage. He announces his near departure, with other Fathers, to the Huron mission.

XXXIV. This document, although known as Le Jeune's *Relation* of 1639, is the work of two writers: Part I. is the report of the superior, Le Jeune, to the provincial at Paris, and chiefly refers to the work on the St. Lawrence; it is dated at Sillery, September 4,

1639. Part II. is the Huron report, made by Jerome Lalemant to Le Jeune, and dated at Ossossané, June 7, 1639. In the present volume, we give Chapter i. of Part I.; the remainder of the document will appear in Volumes XVI. and XVII. In his opening chapter, Le Jeune describes the demonstrations of rejoicing, at Quebec, over the birth of a son to Louis XIII.—cannon salutes, fireworks, and illuminations; also a brilliant procession, in which French and Indians walk together. Six of the latter are clad in bravery of satin, velvet, and cloth of gold—truly royal habits, now worn for the first time, but presented by Louis the year before to an Indian who was sent to Paris by his countrymen to convey their homage to the king of France. This procession marches to the new hospital, where religious ceremonies are observed, the aborigines taking prominent part in the chants and prayers; thence to the Ursuline convent and the Jesuit church. Montmagny then gives a feast to the savages; at its close, the latter hold a council, with the customary protracted speechmaking on both sides. Then the envoy above-mentioned relates wonderful tales of what he had seen in Paris—the great multitudes of people; the “rolling cabins drawn by moose,” as he styles the coaches and their teams; and, most wonderful of all, the king walking with his guards, which sight so impressed the tribesman that, according to the Father who accompanied him, “he did not speak during the rest of the day.” In acknowledgment of the king’s gifts, these Indians send him a little dress, such as their own children wear, “as a *metawagan*, or small toy, to amuse his little son.” Le Jeune, however, is hesitating to send

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it, lest it convey to "so sacred a personage" even "the slightest contagion" from the deadly smallpox, which had so raged in Canada the past year.

R. G. T.

MADISON, WIS., January, 1898.





XXX (concluded)

## LE JEUNE'S RELATION, 1638

PARIS: SEBASTIEN CRAMOISY, 1638

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Part I. appeared in Volume XIV. ; we herewith present  
Part II., thus completing the document.

Relation de ce qvi s'est  
passé dans le pays des  
Hurons és années  
1637. & 1638.

Relation of what occurred in the  
country of the Hurons  
in the years 1637  
and 1638.



[1] Relation de ce qvi s'est passé en la Mission de la Compagnie de IESVS dans le Pays des Hvrons en l'annee 1637. & 38.

*Enuoyée à Kébec au R. P. Paul le Jeune, Superieur des Missions de la Compagnie de IESVS en la nouvelle France.*

MON REVEREND PERE,  
*Pax Christi.*

Vostre Reverence, Nous à tous extremement consolez par ses dernieres, de nous mander qu'elle nous porte plus d'enuie que de compassion, nous voyant de tous costez chargez d horribles calomnies; & entendant que nous sommes dans des perils de mort [2] presque continuels. Ce qu'elle en apprist l'an passé, n'estoit que des dispositions à ce qui est depuis arriué; ce n'estoit que des bruits qui couroient assez confusement dans le païs; & ces discours qui s'estoient tenus si souuent pendant tout l'hyuer dans les festins, & les conseils des Sauvages, n'auoient esté que de simples paroles, & des menaces de personnes assez peu considerables. Mais depuis le depart des canots pour la traite de Kébec; la maladie qui n'auoit encor accueilly que quelques bourgades, s'estant répandüe vniuersellement par tout, toutes ces Nations se font declarées ouuertement dans des assemblées generales faites à ce dessein, nous y auons comparu en personne, nous y auons ouy les depositions faites contre nous de la bouche des chefs du païs: nos Amis ne nous auoient point diffimulé

[1] Relation of what occurred in the Mission of the Society of JESUS in the Country of the Hurons, in the year 1637 and 38.

*Sent to Kébec to the Reverend Father Paul le Jeune, Superior of the Missions of the Society of JESUS in new France.*

MY REVEREND FATHER,  
*Pax Christi.*

Your Reverence greatly comforted us, in your last letters, by telling us that you felt towards us more envy than compassion, seeing us besieged on all sides by horrible slanders, and hearing that we are in almost continual danger of death. [2] What you learned thereof last year was only the precursor of what has occurred since,—that was only the somewhat confused rumors that were current in the country; and those speeches which were made so often throughout the winter, in the feasts and the councils of the Savages, were merely the words and threats of people of but little importance. But, after the departure of the canoes for the trading at Kébec,—the malady, which had heretofore assailed only a few villages, becoming everywhere prevalent,—all these Nations declared themselves openly in general assemblies held for this purpose. We appeared there in person; we heard there the depositions made against us from the lips of the chiefs of the country. Our Friends did not conceal from us their opinion of the dangers in which we stood; they even asked us

leur fentiment touchant les dangers aufquels nous eftions; ils nous auoient mefme demandé des lettres de confiance pour pouuoir par apres en toute feureté defcendre à Kébec, & y porter la nouuelle de noftre mort, nous auions defia fait noftre testament, & couché nos dernieres paroles, pour faire entendre que nous nous eftimions trop heureux de mourir enfans de la Compagnie, & de répandre noftre fang pour la conuerfion de ces pauures peuples.

Le Diable fe fentoit preffé de prés, il ne pouuoit fupporter le Bapteme fo[le]nnel de quelques Sauuages des plus signalez. Mais Dieu luy a enfin lié les bras, pour donner cours à fes mifericordes, & nous faire voir vn autre Iofeph dans cet Egypte, qui eft defia fi auant dans fes bonnes [3] graces, qu'il femble luy auoir mis entre les mains la difpofition de fes threfors, pour les ouurir à fes freres, les tirer de la miferie, & leur donner entrée dans la cour du Roy du ciel & de la terre. Son exemple en a defia touché plusieurs, & des meilleurs efprits, qui penfent à l'imiter. On fera confolé de voir que ces peuples font non feulement capables de nos Saints myfteres, mais mefme d'une vertu non commune.

Ie m'en vay ramaffer ce qui eft de plus memorable fous quelques Chapitres, que i'estendray felon le temps que Dieu me donnera.

for confidential letters, so that afterwards they could go down to Kébec in all security and carry thither the news of our death. We had already made our testament, and set down our last message, in order to make known that we considered ourselves too happy to die as children of the Society, and to shed our blood for the conversion of these poor peoples.

The Devil saw himself closely pressed; he could not endure the solemn Baptism of some of the more notable Savages. But God has finally bound his arms, that he may give scope to his mercies, and reveal to us another Joseph in this Egypt, who is already so far in God's good [3] graces, that he seems to have placed in this man's hands the disposition of his treasures, that he may open them to his brethren, rescue them from their misery, and give them admission to the court of the King of heaven and of earth. His example has already touched several of them, among the more noble spirits, who bid fair to imitate him. It will be consoling to see that these tribes have not only capacity for our Holy mysteries, but even for an unusual virtue.

I am going to gather up what is most noteworthy under a few Chapters, which I shall extend according to the time that God shall give me.



## CHAPITRE PREMIER.

DES PERSECUTIONS QUE NOUS AUONS SOUFFERT EN  
L'ANNÉE 1637.

**I**E dis vn mot l'an passé de nostre nouuelle Residence en la bourgade qui est comme le cœur du païs.

Nostre cabane n'estoit pas encore demy-faite qu'elle attiroit ces peuples de toutes parts pour nous venir voir : la foule y estoit si grande, que c'estoit vn plus que suffisant employ que de prendre garde à leurs mains, outre le grand nombre de malades qu'il falloit continuellement visiter.

Nos Peres auoient dresseé comme vne maniere d'Autel, où ils auoient placé quelques petits tableaux, pour prendre de là sujet de leur faire entendre quel estoit le principal motif qui nous amenoit icy, & nous auoit attiré dans leur bourg. [4] Toute la Cabane retentist de voix d'admiration à la veuë de ces objects extraordinaires ; fur tout ils ne pouuoient se lasser de regarder deux tableaux ; l'vn de Nostre Seigneur, & l'autre de Nostre Dame, nous auions de la peine à leur faire croire, que ce ne fust que des plates peintures, aussi les pieces font-elles de grandeur naturelle, car les petites figures ne font que fort peu d'impression sur leurs esprits. Il nous les falut laisser exposées tout le iour, pour contenter tout le monde.

Ceste premiere veuë nous cousta bien cher ; car sans parler de l'importunité que nous ont depuis causé les curieux, c'est à dire, tout autant de personnes

## CHAPTER FIRST.

OF THE PERSECUTIONS THAT WE SUFFERED IN THE  
YEAR 1637.

I SAID a word, last year, about our new Residence in the village which is almost the heart of the country. Our cabin was not yet half finished when it attracted these peoples from all directions to come and see us; the crowd there was so great that it was a more than sufficient occupation to keep watch upon their hands, in addition to the great number of sick persons who continually needed our visits.

Our Fathers had erected a sort of Altar, where they had placed some little pictures, in order thus to secure opportunity to explain to them what was the principal motive that brought us here and had attracted us to their village. [4] The whole Cabin resounded with expressions of admiration at the sight of these extraordinary objects; above all, they could not weary of gazing at two pictures—one of Our Lord, and the other of Our Lady. We had some difficulty in making them believe that these were only flat paintings, especially as these pictures were of life size, for the small figures make but little impression upon their minds. We had to leave them exposed all day, in order to satisfy all the people.

This first view cost us very dear; for, without speaking of the annoyance that inquisitive persons have since caused us,—that is to say, all the people who arrive from other villages,—if we derived thence

qui arriuent des autres bourgades, si nous en auons tiré quelqu'aduantage pour leur parler de nos Saints mysteres, & les disposer à la cognoissance du vray Dieu, plusieurs en ont pris fujet de semer de nouveaux bruits, & autoriser les premieres calomn[i]es, fçauoir est que nous faisions mourir ces peuples par nos Images.

Dans peu de iours le país se trouua tout à fait imbu de ceste opinion, qu'infailiblement nous estions les auteurs de ceste contagion si vniuerfelle. Il y a bien de l'apparence que ceux qui controuuoient ces calomnies n'en croyoient rien; neantmoins ils parloient en termes si exprez, que la plupart n'en doutoient plus. Les femmes & les enfans nous regardoient comme des personnes qui leur portions malheur. Dieu soit beny à iamais, qui a voulu que l'espace de trois ou quatre mois qu'a duré le fort de ceste persecutions, [5] nous ayons esté priuez quasi de toute consolation humaine. Ceux de nostre bourgade sembloient nous espargner plus que les autres; neantmoins ces mauuais bruits estoient si constants, & seruoient d'entretien si ordinaire dans les assemblées, qu'ils entrèrent bien fort dans le soupçon: & les plus notables qui nous auoient aymez, & auoient coustume de parler en nostre faueur, en perdirent tout à fait la parole, & quand on les obligeoit de parler, ils auoient recours aux excuses, & se iustifioient le mieux qu'ils pouuoient de ce qu'ils nous auoient basti vne cabane.

Le 26. Iuin, la niepce de Pierre nostre premier Chrestien mourut, nonobstant les vœux & les prieres que nous auons fait pour sa guerison, ce fut la premiere secousse de cette famille, qui fut suiuite quelque

some advantage for speaking to them of our Holy mysteries and disposing them to the knowledge of the true God, some of them took occasion to spread new reports and to authorize the previous calumnies, namely, that we were causing the death of these peoples by our Images.

In a few days the country was completely imbued with this opinion, that we were, without any doubt, the authors of this so universal contagion. It is very probable that those who invented these slanders did not believe them at all; yet they spoke in so positive terms that the majority no longer doubted them. The women and children looked upon us as persons who brought them misfortune. God be forever blessed, who willed that for the space of three or four months, while these persecutions were at their height, [5] we should be deprived of nearly all human consolation. The people of our village seemed to spare us more than the others, yet these evil reports were so persistent and were such a common subject of conversation in their assemblies that suspicion began to take hold upon them, and the most prominent ones, who had loved us and had been accustomed to speak in our favor, became entirely mute, and when they were constrained to speak, they had recourse to excuses, and justified themselves as well as they could for having built us a cabin.

On the 26th of June, the niece of Pierre, our first Christian, died, notwithstanding the vows and prayers we had offered for her recovery. This was the first blow to this family, which was followed some time afterward by the death of his wife; and after his return from the trade the malady carried off one of his daughters, and his brother-in-law. Sev-



temps apres de la mort de la femme; & depuis son retour de la traite, la maladie luy enleva vne fienne fille, & son beau-frere. Plusieurs langues mesdisantes qui estoient desia d'elles-mesmes assez fecondes en fourbes & calomnies, pensoient avoir vn nouveau sujet de nous ietter le chat aux jambes: alleguants pour raifon, Que l'affliction n'auoit accueilly cette cabane, que depuis le Baptesme solemnel de Pierre. En effect, ils auoient passé l'hyuer fort doucement, la plupart des autres cabanes ayant esté fort mal traitez de la maladie.

Cette opinion entra si auant dans l'esprit de quelques-vns, qu'une bourgade entiere, selon le rapport qu'on nous en fist, prit resolution de ne se plus seruir des chaudieres de France, s'imaginant [6] que tout ce qui venoit en quelque façon de nous, estoit capable de leur communiquer le mal.

Il vint vne autre nouuelle de la Nation du Petun (car ces bruits alloient croissants, mesme dans les Nations circōuoisines) on asseura qu'un Sauuage frappé de cette maladie pestilentielle auoit vomy dans du sang vne dragée de plomb, d'où ils concluoiient qu'un François l'auoit enforcé. Nous auions tous les iours à respondre à des porteurs de semblables nouuelles, & s'en trouuoit fort peu de capables des raisons que nous leur apportions, pour leur faire voir combien nous estions esloignez de ces pensées noires. Leur response ordinaire estoit, que cela se disoit constamment par tout, & qu'au reste toute l'Isle ou ces peuples habitent auoit la ceruelle renuerfée, que la mort d'un si grand nombre de leurs parents leur auoit troublé l'esprit; & ainsi qu'il ne falloit pas s'estonner, si comme des infensez ils s'en prenoient à la vo-

eral slanderous tongues, which were already of themselves fruitful enough in impostures and calumnies, thought they had a new opportunity to throw the cat at our legs,—alleging as their motive that affliction had not fallen upon this cabin until after the solemn Baptism of Pierre. In fact, they had passed the winter very comfortably, the majority of the other cabins having been very badly treated by the disease.

This idea so deeply entered the minds of some of them that one entire village, according to the report made to us, decided no longer to use French kettles, imagining [6] that everything which came in any way from us was capable of communicating the disease to them.

There came another piece of news from the Tobacco Nation (for these reports continued to increase, even in the surrounding Nations). It was asserted that a Savage, stricken with this pestilential disease, had vomited up in some blood a leaden pellet, whence they concluded that a Frenchman had bewitched him. We were obliged every day to answer the bearers of similar news; and there were very few of them capable of understanding the arguments we brought forward to show them how disinclined we were to these evil thoughts. Their usual answer was that “this was being constantly said everywhere; and that, besides, all the inhabitants of the Island where these peoples live had their brains upset,—that the death of so many of their relatives had unsettled their minds; and so one need not be surprised if, like madmen, they should inconsiderately lay the blame on whatever was at hand.” For our own part, we consider ourselves too highly honored to wear the livery of Our Lord; one thing alone afflicted us—to

lée, à tout ce qui se presentoit. Pour nostre regard, nous nous estimions trop honorez de porter les livrées de Nostre Seigneur; vne seule chose nous affligeoit, de voir l'Enfer triompher pour vn temps, & enlever vn si grand nombre d'Ames, dont nous entendions le danger sans leur pouuoir tendre la main, & les mettre en voye de salut. Nous ne desistâmes neantmoins iamais de faire nos courses ordinaires, qu'à toute extremité, lors que nous vismes que nos saincts Mysteres n'estoient plus receus avec le respect qu'ils meritent, & que nous iugeâmes que ces visites pourroient estre [7] preiudiciables au progrez du Saint Euangile.

La mortalité estoit par tout, mais fur tout au bourg d'Angstenc qui n'estoit qu'à trois quarts de lieuë de nous. On y fit deux voyages, mais sans effect: nous y retournâmes le 3. de Iuillet, nous trouuâmes vn assez bon nombre de malades, mais les vns s'enveloppoient dans leurs robe, & se couuroient le visage de peur de nous parler, d'autres nous voyant couroient fermer la porte de leur cabane: nous auions desia le pied sur la porte de deux autres, qu'on nous en chassât, apportant pour raison qu'il y auoit des malades. Helas c'estoit iustement ce que nous cherchions! nous ne perdîmes pas courage pour cela; & d'autant plus que le diable joüoit des siennes, nous nous sentions d'autant plus inspiré à ne point abandonner ce pauvre bourg. Tout bien considéré, nous iugeâmes que ce mauvais visage ne venoit que de ce qu'ils n'estoient pas encore bien informez de ce que nous pretendions par ces visites, car ils n'ont pas coustume de s'entre-visiter ainsi les vns les autres dâs leurs maladies, sinon entre proches parents. Et ce leur estoit vne grande nouueauté de voir des personnes qui ne

see Hell triumphing for a time, and carrying away so many Souls, whose danger we realized without being able to stretch out our hands and place them in the way of salvation. However, we never ceased making our usual trips until at the very worst, when we saw that our holy Mysteries were not received with the respect that they merited, and we judged that these visits might be [7] prejudicial to the progress of the Holy Gospel.

The mortality prevailed everywhere, but especially in the village of Angoutenc, which was only three-quarters of a league from us. We made two visits there, but without effect; we returned thither on the 3rd of July. We found a considerable number of sick people, but they wrapped themselves in their robes and covered their faces, for fear of speaking to us; others, upon seeing us, hastened to close the doors of their cabins; we already had our feet upon the threshold of two others, when we were driven away, the reason given being that there were sick persons there. Ah! this was precisely what we sought, nor did we lose courage thereat; and the more the devil played his tricks, the more we felt ourselves inspired not to abandon this poor village. All things considered, we judged that this hostile aspect arose only from the fact that they were not yet well informed as to our purpose in these visits,—for they are not accustomed to visit one another in this way during their illnesses, unless they are near relatives; so it was a great novelty to them to see persons who sought out only the sick, and, moreover, the most wretched and most forsaken. Hence we returned there on the 8th of the same [month], not so much in behalf of the sick as to see some old men

cherchoient que des malades, & encore les plus misérables & les plus abandonnez; c'est pourquoy nous y retournâmes le 8. du mesme, non tant pour les malades, que pour voir quelques anciens, & ceux qui auoient le maniment des affaires pour tâcher de les rendre capables de nostre dessein. Nous fîmes rencontre fort heureusement d'un Capitaine [8] plein d'esprit, on luy fit entendre combien nos visites leur deuroient estre precieuses; il nous escouta volontiers, nous donnant parole qu'il en communiqueroit avec les Anciens, Que pour luy il nous asseuroit desia qu'il nous verroit toufjours de bon œil. De ce pas nous fûmes voir les plus malades, mais nous n'y fûmes pas mieux receus qu'au premier voyage. Un certain Capitaine de guerre ne nous vîst pas plustost à la porte de sa cabane, qu'il nous menaça de nous fendre la teste si nous passions outre.

Sur l'apresdisnée Ondesson, un des premiers chefs de guerre de tout le païs nous vint voir avec un autre notable d'Angostenc. Sur le sujet de nos courtes ils nous aduoïerent que plusieurs auoient peur de nous, & que pour leuer ces craintes, il feroit fort à propos de tenir conseil là dessus, où nous nous trouuerions en personne, nous ne souhaitions autre chose.

De plus, une des grosses testes de nostre bourg nous vint tirer à l'escart, Mes nepveux (nous dit-il) i'ay une chose d'importance à vous dire, c'est qu'Antoine (il parloit du P. Daniel) a lâché une parole inconsidérément, qui donne bien à parler au monde. L'Esté passé un ieune homme se faisant prier pour demeurer à Kébec, & estant sur le point de mettre le pied dans le canot, Que pense-tu faire, luy dit-il, tu vas à la mort, la peste s'en va ruiner ton païs, croy moy, passe



and those who had the management of affairs, that we might try to make them understand our purpose. We very fortunately encountered a Captain [8] of great intelligence. He was made to understand how precious our visits ought to be to them. He listened to us willingly, giving us his word that he would communicate with the Old Men,—saying that, as for himself, he already assured us that he would always look upon us kindly. We went immediately to see those who were most ill, but we were no better received than on the former visit. A certain war Captain no sooner saw us at the door of his cabin than he threatened to split our heads if we went any further.

Towards afternoon, Ondesson, one of the first war captains of the whole country, came to see us with another notable of Angoutenc. In regard to our visits, they admitted to us that many were afraid of us, and that to remove these fears it would be very desirable to hold a council thereupon, where we should be present in person. We desired nothing else.

Moreover, one of the head men of our village came and drew us aside, "My nephews" (he said to us), "I have something important to tell you. It is that Antoine" (he was speaking of Father Daniel) "let slip an inconsiderate word which is giving people a great deal to talk about. Last Summer, a young man who was entreated to remain in Kébec was about to set foot in the canoe, when he said to him, 'What art thou going to do? Thou art going to thy death; the pestilence is about to ruin thy country, believe me; pass the winter with us, if thou wouldst escape this danger.' That is what I have just learned at Onnentisati, where you people are spoken of in very

l'hyuer avec nous, si tu veux te tirer de ce danger. Voyla ce que ie viens d'apprendre à Onnentifati, où on parle de vous autres en fort mauuais termes; on tiët tout affeuré que vous estes la cause de nostre [9] malheur: à toutes nos raisons il n'eust autre chose à nous repliquer, sinon que cela se disoit, ce qui laissoit tousiours de fortes impressions dans leurs esprits.

Estant retourné à Angstenc pour le conseil, nous y trouuons tous les Capitaines (car il y en a plusieurs dans vn mesme bourg, selon la diuersité des affaires) qui nous firent vn assez bon accueil: le plus qualifié inuite les autres à l'assemblée, criant à pleine teste autour de la bourgade. Les Anciens, les femmes, la ieunesse, & les enfans y accourent à nostre sollicitation. L'ouuerture du conseil se fist par vn pain de Petun que nous leur presentasmes dās vn plat à la mode du païs; vn des Capitaines le rompt, pour le distribuer aux plus considerables de la troupe; iamais ils ne parlent d'affaires & ne tirent aucune conclusion que le calumet à la bouche, ceste fumée qui leur monte au cerueau leur donne, disent-ils, de l'esclaircissement dans les difficultez qui se presentent. Cela fait le President hausse la voix à peu prez du mesme ton que nos crieurs publics font par les carefours de France; faisant entendre que ses Nepueux les François alloient parler, qu'on les escoutast bien, & qu'on ne s'ennuyast pas de la longueur de leur discours: que la chose estoit d'importance, & meritoit d'estre bien conceuë. Nous leur exposasmes ce qui nous auoit amené en leur païs, & particulierement ce que nous pretendions dans les visites de leurs malades. Ils nous escouterent avec assez d'attention; mais lors que nous estions sur le point de conclure, on vint

bad terms; they are altogether certain that you are the cause of our [9] misfortunes." To all our arguments he had nothing else to answer except that such things were being told, which always left a deep impression upon their minds.

Having returned to Angoutenc for the council, we found all the Captains there (for there are several of them in the same village, according to the diversity of affairs), who gave us a sufficiently kind reception. The most influential one invited the others to the assembly, crying in a loud voice through the village. The Old Men, the women, the young people, and the children hastened thither at our solicitation. The council was opened by our presenting to them a cake of Tobacco in a dish, in the manner of the country; one of the Captains broke it, in order to distribute it to the more prominent members of the company. They never speak of business, nor come to any conclusion, except with the pipe in the mouth; this smoke, which mounts to their brains, gives them, they say, enlightenment amid the difficulties that present themselves. When this was over, the President raised his voice to a tone nearly like that used by our public criers in frequented streets in France, giving them to understand that his Nephews, the French, were about to speak, that they should listen to them attentively, and that they should not be annoyed by the length of their speeches,—that the matter was one of importance, and deserved to be well understood. We explained to them what had brought us into their country, and especially what our purpose was in visiting their sick. They listened to us with fair attention, but when we were about to conclude some one came to invite these Gentlemen to a feast; and,

inuit ces Messieurs à vn festin : & par ce [10] que le temps preffoit, il nous fallut briser ; car il n'y a affaire d'importance qu'ils ne quittēt pour vn festin. Ayant donc acheué, ils se regardent quelque temps, à qui parleroit, par deferance. Enfin celuy qui presidoit prenant la parole, repeta à la haste le principal de nostre discours, & insista particulièrement sur ce que nous les aymions, & que ce n'estoit que par affection que nous les allions visiter, avec dessein de viure & mourir dans leur païs. Vn des plus aagez adiousta qu'il feroit à propos que ceste parole retentist par toute la terre ; qu'au reste nous les obligions grandement de les consoler dans leurs larmes : Que nos personnes leur estoient cheres : Que la ieunesse prist bien garde à ne pas faire vn coup dont tout le païs gemiroit. Tous enfin conclurent, avec des termes pleins de bien-veillance, nous inuitant à les visiter dorefnuant. Voyla le naturel du païs, pour des paroles tant que vous en voudrez : nous iugeâmes pourtant que nous auions pour lors tout sujet de satisfaction.

Depuis, dans nos visites nous fîmes rencontre d'un vieillard fort malade. Nos Nepueux (nous dit-il d'abord) foyez les bien venus ; il changea bien-tost de compliment quand il sceut ce qui nous amenoit, car la colere luy montant au visage, C'est vous autres, dit-il, qui me faites mourir, depuis six iours que vous mistes le pied ceans ie n'ay pas mangé, & ie vous ay veu en songe comme des personnes qui nous portez malheur, c'est vous qui me faites mourir. Notez que parmy ces peuples il n'en faut pas dire dauantage pour faire fendre la teste à vn homme. En [11] effect, nonobstant les belles promesses que ie viens de dire, nous remarquâmes par apres tant de froideur

as [10] the time was short, we were obliged to break off, for there is no affair so important that they would not leave it for a feast. Now when we had finished, they looked at one another for some time, by way of deference, to see who would speak. Finally, he who presided took the floor, hurriedly repeated the chief points of our speech, and dwelt particularly upon the assertion that we loved them, and that it was only through affection that we went about to visit them, with the intention of living and dying in their country. One of the older ones added that it would be well to have this word resound throughout the earth; that, furthermore, we were placing them under great obligations by consoling them in their tears; that our persons were dear to them; that the young men should be very careful not to strike a blow for which the whole country might groan. All finally concluded with expressions of the utmost good will, inviting us to visit them from that time on. Such is the character of this country; as for words, there are as many of them as you desire. Nevertheless, we judged that we had, for the time, every reason for satisfaction.

Afterwards, in our visits, we encountered a very sick old man. "My Nephews" (he said to us at first), "be welcome." He soon reversed the compliment when he learned what brought us there, for he said, the angry blood mounting to his face, "It is you people who are making me die; since you set foot in this house, six days ago, I have eaten nothing; and I have seen you in a dream as persons who are bringing us misfortune; it is you who are making me die." Observe that among these peoples nothing more need be said for a man to have his head



par tout, & vne si grande défiance de nous autres, que nous iugeâmes à propos de desister tout à fait de nos visites. Joint que sur l'advis que nous envoya N. Pere Supérieur, nous demeurâmes quelque temps à l'ancre pendant la tempeste. Il nous escrivoit de plus, qu'à l'issuë de ce festin qui auoit interrompu nostre conseil, ils s'estoient rassemblez, & auoient resolu entr'eux de tuer vn François, qui que ce fust.

Ils ne laissoient pas pourtant de nous consoler par leurs visites; Dieu ce semble nous enuoyoit les Principaux pour estre informez de nostre procedé les vns apres les autres. Ce dernier mesme qui nous chassa si rudement de sa cabane, ne feignit pas de nous dire chez nous qu'en verité il nous croyoit les auteurs de leur maladie. Vn autre se plaignit à nous qu'un sien parent auoit expiré incontinent apres nostre visite.

Si nous estions aux prises en cette habitation de la Conception, nos autres Peres ne l'estoient pas moins en celle de S. Ioseph: car cette pointe de terre se refroidissoit de plus en plus en nostre endroit, à l'occasion des calomnies que quelques mauuais esprits alloiët forgeants de iour en iour. Voicy bien d'autres bruits: quatre barques, ce dit-on, de ceux qui ne font pas de nos parents (ils vouloient dire les Anglois) font monter malgré tous les François, iusques à la riuere des prairies: & ceux qui les conduisent maintiennent que les [12] robes noires font la cause de toutes les maladies. Nous auions beau leur remontrer par fortes raisons comme quoy la chose sembloit incroyable, ils perseueroient dans leurs pensées.

Nostre premier Chrestien nous aduisa d'un autre bruit semblable à celui dont nous escriuîmes l'an passé, qui certes a eu vn grand cours. Sçauoir que

split. In [11] fact, notwithstanding the fine promises that I have just mentioned, we noticed afterwards so much coldness on all sides, and so great distrust of us, that we judged it wise to desist entirely from our visits; more than this, upon the advice that Our Father Superior sent us, we remained for some time at anchor, during the tempest. He wrote to us also that, at the close of the feast which had interrupted our council, they had again assembled, and had resolved to kill some Frenchman, whoever he might be.

They still continued, however, to console us by their visits. It seems as if God sent the Chiefs to us, one after another, to be informed of our proceedings. Even that last one who had so rudely driven us from his cabin did not hesitate to tell us in our house that he really believed us to be the authors of their sickness. Another complained to us that one of his relatives had expired immediately after our visit.

If we were engaged in a struggle in this settlement of la Conception, our other Fathers were not less so at that of St. Joseph, for that locality became colder and colder towards us, on account of the slanders that certain evil minds were forging from day to day. There were, indeed, other rumors. Four barks, it was said, belonging to those who are not our relatives (they meant the English) ascended, in spite of all the French, as far as the river des prairies, and those who commanded them maintained that the [12] black robes were the cause of all the sickness. It was in vain that we remonstrated with them, forcibly arguing how incredible the thing seemed; they persevered in their own notions.

Our first Christian informed us of another report, similar to that of which we wrote last year, which

nous auions apporté de France vn cadaure, & qu'il y auoit fans doute dans nostre tabernacle quelque chose qui les faisoit mourir. Ces pauvres gens s'en prennent à vn fort qu'ils cherchent par tout; possible que ce bon homme, ou quelqu'un de nos Neophytes aura parlé trop cruëment de ce precieux depost; car pour nous nous ne leur en parlons qu'apres vne longue espreuue de leur foy.

Ce bruit icy n'estoit pas encore estouffé, qu'il s'en esleue vn autre. Nostre crime estoit, ce disoient-ils, que nous nous estions logé au cœur du païs pour en procurer plus aisément la ruine totale; pourquoy faire nous aurions tué dans les bois vn petit enfant à coups d'alefnes, ce qui auroit causé la mort à tout plein d'enfans. Le diable enrageoit peut-estre de ce que nous auions placé dans le ciel quantité de ces petits innocents. Bref nous voyla rebutez par tout; si que taschant vn iour d'entrer dans l'esprit d'un de leurs malades, qui est icy des plus considerables, & luy & ses parens nous chanterent pouilles. Ils s'ombragent de la moindre de nos actions: qui se plaint de ce que les matins nous tenons nostre porte fermée; possible, disent-ils pour quelque fort. Qui nous soupçonne de quelque sinistre dessein, lors que [13] fur le soir nous chantons nos Litanies. En vn mot ils concourent tous en ce point; que pour mettre fin à leurs miseres il falloit se desfaire de nous au pluftost, ou bien nous renuoyer en France. Ny eust pas iusqu'à vne floüette que nous auions fait mettre au haut d'un fapin qui ne leur donna matiere de parler. Car, où auez-vous l'esprit, ce dit vn des plus qualifiez, vous autres mes Nepueux, Que veut dire ce morceau de toile que ie voy là si haut monté? mais ceste plainte se termina plai-

certainly has had great vogue — namely, that we had brought a corpse from France, and that there was, without doubt, something in our tabernacle that made them die. These poor peoples lay the blame on a charm which they seek everywhere. Possibly this good man, or one of our Neophytes, may have spoken too freely of this precious deposit, since, for ourselves, we never speak to them about it until after a long proof of their faith.

This report was not yet smothered, when another one arose. Our crime was, they said, that we had established ourselves in the heart of the country that we might more easily procure its total ruin; to accomplish this, we had killed a little child in the woods by stabbing it with a bodkin, which had caused the death of a great many children. The devil was perhaps enraged because we had placed many of these little innocents in heaven. In short, we were rebuffed on all sides, so that, one day, when we strove to gain the good will of one of their sick people, who is among the most influential persons here, both he and his relatives began to abuse us. They took umbrage at our slightest act, some of them complaining that we kept our door closed in the morning, possibly, they said, for some sorcery; others suspected us of some sinister design when [13] in the early evening we sang our Litanies. In a word, they all agreed upon this point — that to put an end to their miseries they must make away with us as soon as possible, or else send us back to France. There was nothing, even to a weather vane that we had had placed on the top of a fir tree, which did not give them something to talk about. “For where are your wits,” said one of the chief men, “you Nephews of mine? What does that piece of cloth mean, that I see placed so

famment, quand apres auoir fçeu qu'on la plaçoit-lá, pour fçauoir de quel costé fouffloit le vent; il nous reprist d'y auoir espargné la toile à ce qu'on la vist de plus loing.

Nostre horloge ne paroissoit plus, à raison qu'ils le croyoient le Demon qui tuë; & nos images enluménées ne leur representoient plus que ce qui arriuoit à leurs malades. A nous voir pourmener sans plus, on croyoit qu'il y eust de la forcellerie.

Voicy la nouuelle qui nous effraya le plus; le bruit est que N. Pere Superieur auoit esté massacré. Vn Sauvage tout effaré nous la vint apporter le premier. Deux Capitaines de consideration en dirent les particularitez aux autres de nos Peres, iusques à leur nommer le meurtrier. Nous voyla enfin comme de miserables excommuniez, car pour lors tout le monde nous quitte, & on ne nous regarde plus qu'avec effroy. Cét affassinat pretendu se respandoit par tout le Païs, lors que le Pere pour nous consoler se haستا de nous venir mettre hors de peine. Il alla d'abord visiter nostre Capitaine qui l'accueillist comme vn [14] homme ressuscité. Les Anciens du bourg le vinrent bienueigner les vns apres les autres: nous ne pûmes faire fçauoir de la santé du Pere, à l'habitation de sainct Ioseph qu'apres la huictaine, faute de messager. Les lettres qu'ils nous escriuirent monstrent euidement que la chose passoit pour veritable parmy ceux de leur bourgade. De fait, & le peu d'estat que ces peuples font de la vie d'un homme, & la reputation de forcier qui entraîne infailliblement la mort apres foy, nous font toucher au doigt les obligations sensibles que nous auons à celuy qui est le Maistre de nos vies.



high up there?" But this complaint terminated pleasantly, when, after having learned that we placed it there to see from what quarter the wind blew, he reproached us for not having used a larger piece, that it might be seen from a greater distance.

Our clock was no longer visible, for they believed it to be the Demon of death, and our illuminated pictures represented to them nothing more than what was happening to their sick people. Merely seeing us walking about, they thought we were engaged in some witchcraft.

Here is the news that frightened us the most,—there was a report that Our Father Superior had been murdered. It was first brought to us by a terrified Savage, and two Captains of note related its details to others of our Fathers, even naming to them the murderer. Behold us, finally, miserable outcasts, as it were; for from that time on every one deserted us, and we were regarded only with dread. This reported assassination spread throughout the Country, when the Father, to console us, hastened to come and relieve us from our anxiety. He went, at the outset, to visit our Captain, who welcomed him as a [14] man risen from the grave. The Old Men of the village came to welcome him, one after another. We could not impart the news of the Father's safety to the settlement of saint Joseph until a week afterward, for lack of a messenger; the letters that they wrote us show plainly that the rumor passed for the truth among those of their village. In fact, both the little value that these peoples place upon the life of a man, and the reputation of being sorcerers, which infallibly drags death after it, render very palpable to us the evident obligations we are under to him who is the Master of our lives.



## CHAPITRE II.

## ASSEMBLÉE GENERALE DE TOUT LE PAÏS, OÙ ON DELIBERE DE NOSTRE MORT.

**I**L a plu à Dieu nous exaucer, en ce qu'en fin il a fait naître l'occasion d'une assemblée generale, pour informer les Chefs du païs de ce que nous pretendons chez eux.

Il fut question de deliberer meurement sur une guerre, les Anciens de chaque bourg en concerterent auparavant par ensemble dans leurs conseils particuliers. Y estant invitez nous leur fîmes un present de trois à quatre cent grains de porcelaine, (ce sont les pistoles du païs) c'estoit pour leur donner quelque tesmoignage comme nous prenions part aux interets du public. Or comme nous sçauions bien qu'on deuoit parler [15] de nous en ceste assemblée generale, le Pere Superieur tâchoit de nous purger aupres des uns & des autres en particulier sur les calomnies qu'on nous auoit imposees, mais ils estoient desja si aigris que les Capitaines qui nous estoient les plus fauorables, luy disoient nettement que la plus grande faueur que nous pouuions esperer estoit d'estre chassés du païs, & renuoyez à Kébec.

Enfin l'ouuerture de la grande assemblée se fist sur le soir du 4. d'Aoust, où apres les complimens ordinaires on ne toucha pour ce coup que les affaires de la paix avec leurs allies, d'où ils consulterent quasi toute la nuict, avec la prudence qu'on ne se pourroit imaginer.

## CHAPTER II.

GENERAL ASSEMBLY OF THE WHOLE COUNTRY, WHERE  
OUR DEATH IS UNDER DELIBERATION.

**I**T pleased God to hearken to us, in so far as finally to create an occasion for a general assembly, that we might inform the Chiefs of the country of our purposes among them.

It was a question of some war, that was to be taken into mature consideration, the Old Men of each village having previously come to a mutual agreement upon it in their special councils. Being invited to this assembly, we made them a present of *trois* or four hundred porcelain beads, (these are the pistoles of the country) in order to give them some proof of how much we shared in the public interests. Now we were well aware that they were to speak [15] of us in this general assembly. The Father Superior endeavored to clear us, in private, with various persons, from the slanders, that had been loaded upon us; but they were already so bitter that the Captains most favorable to us told him plainly that the greatest favor we could hope for was to be driven from the country and sent back to Kébec.

Finally, the opening of the great assembly took place towards evening on the 4th of August, where, after the usual compliments, they discussed for that time only the subject of peace with their allies, upon which they consulted nearly all night, with a prudence that can hardly be imagined.

Le bon fust que fur la fin du conseil N. Pere Superieur prenant fujet de respondre, tantost à l'un, tantost à l'autre de ces Conseillers fur les poincts indifferents du Ciel, du Soleil & des Astres, il tomba insensiblement fur ceux de nostre foy, & toucha puiffamment ces esprits assez indifferents d'ailleurs, par la consideration des flammes eternelles.

L'autre affemblée s'ouurit fur les huict heures du soir; ce conseil estoit composé de trois Nations, sçavoir de celle dire des Ours, nos premiers hostes, qui font en tout quatorze, tant bourgs que villages: ceux-cy tenoient vn des costez de la cabane, on nous plaça au milieu du mesme costé. A l'opposite estoient les deux autres Nations, au nombre chacun de quatre bourgades bien peuplées. C'est icy qu'il s'agist du fait des robes noires, que l'on croit par tout estre [16] la cause de tous les malheurs du país. Ils deferent tous la qualité de President à vn certain vieillard aueugle, vn des plus recommandables de nostre bourg, & le plus aagé de la compagnie, respecté parmy les siens, par la reputation qu'il s'estoit acquise d'homme d'esprit & de conduite. Voicy à peu prés comme tout se passa.

Le premier des Capitaines met comme en la bouche d'Ontitarac (c'est ce President aueugle) les termes dont il se devoit servir pour faire l'ouverture du conseil. Alors ce vieillard d'une voix tremblante, & neantmoins assez forte salua ces Nations en general, & chacun des Chefs en particulier, se conioüissant avec eux de ce qu'ils s'estoient heureusement assemblez pour deliberer sur une affaire la plus importante qui fust dans le pays [*sc.* pays]. Puis il exhorte toute l'assistance à proceder serieusement en ceste occasion,

It was well that, toward the end of the council, Our Father Superior, taking occasion to reply, now to one, now to another of these Councilors upon unimportant questions about the Sky, the Sun, and the Stars, fell imperceptibly upon the points of our faith, and powerfully affected these minds, otherwise rather indifferent, by the contemplation of the eternal fires.

The other assembly opened about eight o'clock in the evening. This council was composed of three Nations, namely, of that one called the Bear,—our first hosts, who comprise, in all, fourteen villages, large and small; they occupied one side of the cabin, and we were placed in the middle of the same side. Opposite were the two other Nations, each numbering four very populous villages. It was here that they were to deal with the affair of the black robes, who were everywhere believed to be [16] the cause of all the misfortunes of the country. They all yielded the dignity of President to a certain old blind man, one of the most commendable of our village, and the oldest of the company, respected among his people for the reputation he had acquired as a man of intelligence and executive ability. Here is an account of it, nearly as all occurred.

The foremost of the Captains puts in the mouth, as it were, of Ontitarac (the blind President) the terms he should use in opening the council. Then this old man, in a trembling, yet tolerably strong voice, saluted these Nations in general, and each of the Chiefs in particular, rejoicing with them that they had auspiciously assembled to deliberate upon a matter which was the most important in the country. Then he exhorted all those present to proceed seriously upon this occasion, when their preservation was at stake;

où il s'agissoit de leur conseruation ; car il est question de descourir les auteurs de la maladie publique, & de remedier au mal ; parlez donc franchement, disoit-il, & que personne ne dissimule ce qu'il sçaura estre de la verité. Là dessus le Maistre de la feste solennelle des Morts, qui est le chef du conseil de tout le païs prit la parole, & exaggera l'estat déplorable de sa nation ; il conclud son discours en nous taxant comme personnes qui en auions de longue main quelque cognoissance. Il parloit si peu distinctement, que nous perdions beaucoup de ses paroles ; c'est pourquoy N. P. Superieur ayant representé que, puis qu'il s'agissoit de nous, il estoit à propos que nous comprissions bien tout ce qui se diroit, pour y pouuoir respondre ; [17] nous montasmes plus haut, & prîmes place auprès de ceux qui auoient les pieces les plus sanglantes à produire contre nous.

Je ne sçache auoir rien veu iamais de plus lugubre que ceste assemblée ; du commencement ils se regardoient les vns les autres comme des cadaures, ou bien comme des hommes qui ressentent desia les affres de la mort ; ils ne parloient que par sousepirs, chacun se mettant à faire le denombrement des morts & des malades de sa famille. Tout cela n'estoit que pour s'animer à vomir cōtre nous avec plus d'aigreur le venin qu'ils cachoient au dedans. Il ne se trouua personne qui [prist] ouuertement nostre defense ; & tel pensoit nous auoir grandement obligé de s'estre teû tout à fait. Ils estoient tous comme autant d'accusateurs qui preffoient viuement l'Arrest de nostre condamnation. Ils firent leur possible par leur dites & redites de surprēdre le Pere en quelqu'une de ses paroles. Deux vieillards nommément nous en-

for it was a question of discovering the authors of the common malady, and of remedying the evil. "Speak, then, frankly," said he, "and let no one conceal what he knows to be the truth." Thereupon the Master of the solemn feast of the Dead,<sup>1</sup> who is the chief of council for the whole country, began to speak, and exaggerated the deplorable condition of his nation. He concluded his discourse by taxing us with being persons who for a long time had had some knowledge of it. He spoke so indistinctly that we lost many of his words; hence, after Our Father Superior had represented that, since the matter concerned us, it was fitting that we should correctly understand all that was said, that we might be able to answer it, [17] we went farther up, and took our places next to those who had the most bloody weapons to produce against us.

I do not know that I have ever seen anything more lugubrious than this assembly. In the beginning, they looked at one another like corpses, or rather like men who already feel the terrors of death; they spoke only in sighs, each one undertaking the enumeration of the dead and sick of his family. All that was only to incite them to vomit more bitterly upon us the venom which they concealed within. There was no one present who openly undertook our defense, and certain ones thought they were doing us a great favor by remaining altogether silent. They were all like so many accusers who keenly urged on the Decree for our condemnation, doing all they could by their words and their repetitions to take the Father unawares in some of his utterances. Two old men especially attacked us, for the others did nothing but eagerly repeat over and over what



trepirent, car les autres ne firent que rabattre [*sc.* rebattre] viuement ce que ceux-cy auoient dit: l'un d'eux parla quasi en ces termes.

Mes Freres, vous sçauiez bien que ie ne parle quasi iamais que dans nos conseils de guerre, & que ie ne me mesle que des armes: neantmoins il faut que ie parle icy, puis que tous les autres Capitaines sont morts. Auant donc que ie les fuiue au tombeau, il faut que ie me descharge, & peut-estre que ce sera le bien du païs qui s'en va perdu; tous les iours c'est pis que iamais, ceste cruelle maladie à tantost couru toutes les cabanes de nostre bourg, & a fait vn tel ravage dans nostre famille, [18] que nous voyla reduits à deux personnes, & encore ne scay-ie si nous eschaperons la furie de ce Demon. I'ay veu autrefois des maladies dans le païs, mais ie n'ay iamais rien veu de semblable, deux ou trois Lunes nous en faisoient voir la fin; & en peu d'années nos familles s'estant reftablies, nous en perdions quasi la memoire: mais maintenant nous comptons desia vne Année depuis que nous sommes affligez, & ne voyons encore aucune apparence de voir bientoit le terme de nostre misere. Ce qui nous a mis iusques à present le plus en peine, est que nous ne voyons goutte en ceste maladie, & que nous n'auons peu encore en descouurir la source. Je vous diray ce que i'en ay appris depuis peu de iours; mais auparauant il faut que vous sçachiez que ie parle sans passion, & que ie ne fais estat que de dire la pure verité. Je ne hays ny n'ayme les François, iamais ie n'ay rien eu à demesler avec eux, & c'est d'aujourd'huy que nous nous entrevoyons; ie ne pretens point leur faire aucun tort, feulement ie rapporteray fidelement le discours d'un de nostre

these had said. One of them spoke about in these terms:

“ My Brothers, you know well that I hardly ever speak except in our war councils, and that I concern myself only with affairs of arms; but I am obliged to speak here, since all the other Captains are dead. Now before I follow them to the grave I must free my mind; and perhaps it will be for the good of the country, which is going to ruin. Every day it is worse than before; this cruel malady has now overrun all the cabins of our village, and has made such ravages in our own family [18] that, lo, we are reduced to two persons, and I do not yet know whether we shall escape the fury of this Demon. I have seen maladies in the country before, but never have I seen anything like this; two or three Moons sufficed for us to see the end of those, and in a few years, our families being restored, we almost lost the memory of them. But now we already count a Year since we began to be afflicted, and we see as yet no probability of soon beholding the end of our misery. What has caused us the most uneasiness, up to the present, is that we cannot at all understand this disease, and that we have not yet been able to discover its origin. I will tell you what I have learned about it within a few days; but first you must know that I am speaking without passion, and that I intend to tell only the plain truth. I neither hate nor love the French; I have never had anything to do with them, and we see each other for the first time to-day. I do not intend to do them any wrong; I shall only report faithfully the speech of one of our nation recently returned from the trade at Kébec.”

It would take too long to report here the chief

nation reuenu fraifchement de la traite de Kébec.

Ie ferois trop long de rapporter icy les chefs de fon accusation, qui confiftoient en ie ne fçay quels fortileges pretendus, defquels nous aurions la cognoiffance. Au refte il enrichit le tout de tant de belles paroles, & le deduisit auec tant de paffion, que toute la compagnie receût ces fourbes comme des veritez. Notez que cét efprit malicieux, pour donner plus de couleur à fes contes, faifoit difficulté de receuoir le tefmoignage de [19] ceux qu'il fçauoit eftre defcriez pour leur menfonges: mais s'il en reiettoit vn, il en rapportoit cinquante autres prefts, ce difoit-il, à foutenir fon dire.

N. P. Superieur voulant parler, laiffa quelque temps ietter fon feu à ce Capitaine, puis ayât demandé audience, luy ferma la bouche en peu de mots, par des raifons aufquelles il n'eut point de refponfe; la confufion de cet accusateur n'empescha pas qu'un autre vieillard ne nous prit à partie auec autant de subtilité, que ce qu'il nous obiectoit eftoit efloigné de la verité. Apres tout, les Confeillers preffent importunement le Pere de produire ie ne fçay quelle piece d'eftoffe enforcelée qu'il gardoit à la ruine du païs; auec affeurâce de vie fauue, au cas qu'il voulut aduoüer qu'elle eftoit chez nous. Le Pere infiftant toufjour-fur la negatiue; il n'importe, dit le Prefident, lafche feulement le mot mon Nepueu, ne crains point, il ne te fera fait aucun tort. En fin le Pere fe voyant importuné & preffe fi opiniaftrement; Si vous ne me croyez, leur dit-il, enuoyez chez nous, qu'on y vifite par tout & fi vous craignez de vous tromper, comme nous auons diuerfes fortes d'habits & d'eftoffes, iettez tout dans le lac. Voyla iufte-ment

points of his accusation, which consisted in I know not what pretended sorceries of which we had knowledge. Moreover, he embellished it all with so many fine words, and argued it so passionately, that the whole company received these falsehoods as truths. Note that this malicious spirit, to give more color to his stories, was reluctant to accept the testimony of [19] those who he knew were in disrepute on account of their falsehoods; but if he rejected one of these, he mentioned fifty others who were ready, he stated, to confirm his statements.

Our Father Superior, intending to speak, let this Captain discharge his rage for some time; then, having asked a hearing, he closed his mouth in a few words, with arguments for which he had no answer. The confusion of this accuser did not prevent another old man from taking us to task, with as much cunning as the objections he offered were far from the truth. After all this, the Councilors importunately urged the Father to produce I know not what piece of bewitched cloth that he was keeping to the ruin of the country,—assuring him that his life would be spared, in case he would admit that it was at our house. The Father persisting in denying this, “That does not signify,” said the President; “only let fall the word, my Nephew; do not fear, it will do thee no harm.” Finally, the Father, finding himself importuned and urged so obstinately, said to them, “If you do not believe me, send to our house and let every part of it be searched; and if you are afraid of being imposed upon, as we have different kinds of clothes and stuffs, throw them all into the lake.” “There! that is just the way guilty people and sorcerers talk,” replied he. “How dost thou wish me

comme parlent les coupables & les forciers, re[p]liqua-il. Comment donc veux-tu que ie parle? dit le Pere. Encore si tu nous difois ce qui nous fait mourir, dit vn autre; c'est ce que ie ne fçay pas, & ce que ie ne vous puis dire; mais neantmoins puis que vous me preffez si fort il faut que ie parle.

Ie vous ay defia dit fouuent, mes Freres, que [20] nous n'auions aucune cognoissance de ceste maladie: & veritablemēt ie ne croy pas que vous en puissiez descouurir la source, cela vous est caché: mais ie m'en vay vous exposer des veritez infaillibles. Apres leur auoir parlé hautement de la grādeur de nostre bon Dieu, de ses recompenses pour les bōs, & des chastiments pour les meschants; il tombe sur le fujet de la contagion, les causes de laquelle il ne déduisit qu'avec peine, pour les interruptions que ces Barbares luy faisoient. Le pis fut, que le President rompit tout le discours; en ce que, disoit-il, nous sommes apres pour recognoitre les auteurs de nos maladies: & comme si le Pere n'eust encore rien dit, il se met à le presser plus que iamais de monstrier ceste piece enforcelée: mais voyans qu'ils n'auançoient rien de ce costé-là, quelques-vns s'endorment, d'autres s'ennuyant s'en vont sans rien conclure. Vn vieillard entr'autres fortant, salua le Pere ainsi; Si on te fend la teste nous n'en dirons mot. Les principaux demurerent, quoy qu'il fut defia apres minuict; bref ils remirent la conclusion de tout au retour des Hurons, qui estoient descendus à Kébec; ce fut vn coup de la tres-douce prouidence de Dieu en nostre endroit, veu les bonnes nouuelles que ceux-cy deuoient rapporter des François. Quelques-vns ayans plus particulierement presté l'oreille aux discours du Pere, le prierent de les instruire des



to talk, then?" said the Father. "But if thou wilt only tell us what makes us die," said another. "That is what I do not know, and what I cannot tell you; but, since you urge me so strongly, I must speak.

"I have often told you, my Brothers, that [20] we know nothing about this disease, and truly I do not think you could discover its origin,—that is hidden from you. But I am going to reveal to you some infallible truths." After having spoken to them boldly of the greatness of our good God, of his rewards for the good and punishments for the wicked, he came to the subject of the contagion, the causes of which he had some trouble in explaining on account of the interruptions of these Barbarians. The worst of it was that the President entirely broke up his speech; "For," said he, "we desire to discover the authors of our sickness," and as if the Father had not yet said anything, he began to urge him more than ever to show this bewitched article; but seeing that nothing was gained in that direction, some of them fell asleep, others, growing weary, departed without reaching any conclusion. One old man, among others, upon leaving, saluted the Father thus, "If they split thy head for thee, we will not say a word." The principal men remained, although it was already after midnight. In short, they postponed the conclusion of the whole matter to the return of the Hurons who had gone down to Kébec. This was an act of the most gentle providence of God in our behalf, considering the good news the latter were to bring back from the French. Some, having listened more attentively to the Father's talk, begged him to instruct them as to what means they should employ to appease God. The Father was still endeavoring



moyens qu'ils deuoient tenir pour appaifer Dieu. Le Pere tâchoit encore de les cōtenter là deffus, quand voyla tout à coup le Capitaine de nostre bourg (lequel iufques alors auoit gardé le filence [21] par maxime d'estat) qui s'écrie, hé quelles gens font-cecy! ils difent tousiours le mefme, ils ne fe laffent point de nous tenir cent fois vn mefme langage; ils parlant fans cefse de leur Oki, c'est à dire, de ce grand Efprit qu'ils adorent, de ce qu'il a commandé, de ce qu'il defend, de l'Enfer, & du Paradis.

Voyla toute l'iffuë de ce miserable confeil. Plaife à la diuine Bonté le rendre heureux pour quelques-vns, qu'il aura poffible touché de fa faincte Parole; fi les effects n'en ont esté plus funeftes, felon qu'ils auoient proietté, nous en fommes redeuables apres Dieu à la tres-faincte Vierge, nostre recours ordinaire, ayant fait vœu en ceste occasion d'une neufuaine de Meffes en l'honneur de fon immaculée Conception.

Ce Capitaine de guerre qui parut le plus animé contre nous, fe voyant fi fort trompé de fon attente, ne feignit pas de dire qu'il fe repentoit de n'auoir pas retenu celuy des Nostres qui est arriué le dernier, & de ne l'auoir pas mis à la question, pour tirer de luy, difoit-il, toutes les veritez que fes freres nous celent, ie l'euffe fans doute perdu, & pris en quelqu'une de fes paroles: mais que pouuoit-il tirer d'un homme qui ne pouuoit encore fçauoir ny entendre ce qu'on luy eût demandé?

Après tout cela, vn de ces Meffieurs nos Iuges fut fort heureux de s'en venir passer chez nous le refte de la nuict, où nous l'accōmodafmes comme nous-mefmes, & la plupart nous vinrent demander, qui vne chofe, qui vne autre: mais il n'y a rien de fi com-

to give them a satisfactory answer to this, when suddenly the Captain of our village (who until then had kept silent [21] for reasons of state) cried out, "Hey! what kind of people are these! they are always saying the same thing, they are sure to make us the very same speech a hundred times. They are forever talking about their Oki,—that is, the great Spirit they worship,—of what he has commanded, of what he forbids, of Hell, and of Paradise."

Such was the outcome of this wretched council. May it please divine Goodness to make it profitable to some, whom he may possibly have touched by his blessed Word. If the results were not more fatal, as they had been planned to be, we are indebted for it after God to the most holy Virgin, our usual refuge; for we had made a vow, in this emergency, of a novena of Masses in honor of her immaculate Conception.

The war Captain who seemed to be the most incensed at us, finding himself greatly disappointed in his expectations, did not hesitate to say that he was sorry he had not kept that one of Ours who arrived last, and put him to the torture, "to draw from him," he said, "the whole truth that his brothers conceal from us. I would doubtless have ruined him, and caught him in some of his words." But what could he have gained from a man who could not yet know nor understand what was demanded of him?

Notwithstanding all this, one of these Gentlemen, our Judges, was very glad to come and pass the rest of the night at our house, where we gave him the same accommodations as ourselves; and most of them came to ask us, some for one thing, some for another.

mun parmy les Sauvages que la [22] mefcognoiffance. Par tout le pays on auoit eu fort mauuaife opinion de cette afsemblée; plusieurs eftoient dans l'attente de la nouuelle de nostre mort: & quelques vns firent courir le bruit qu'un des Chefs du confeil auoit leué la hache fur le Pere.

Les mauuais bruits s'augmenterent encor apres ce confeil. Vn certain de la nation des Arendahronons, difoit on, reffufcité depuis peu, dit auoir rencontré en l'autre monde deux femmes, lesquelles fe difoient d'Angleterre, qui l'auiferent qu'il n'iroit pas encore au païs des Ames; mais qu'estant reuenu en vie il eût à brufler fa robe pour remedier à la maladie: qu'au refte les robes noires qui demeuroient avec eux, auoient de mauuais deffeins, avec refolution de ne s'en retourner en France, que lors qu'ils auront fait mourir tout le païs.

De fraifche date ie ne fcay quel Sauvages a penfé eſtrangler vn ieune garçon François proche nostre cabane; mais me voyant courir au bruit, le cruel gaigna au pied. Quelques autres ieunes efuentez ont couué de mauuais deffeins fur quelques-vns des Nostres. Tout cela nous apprend à nous vnir fortement à celuy qui s'appelle la Vie par excellence.

But there is nothing so common among the Savages as [22] ingratitude. Throughout the country, people had held a very bad opinion of this assembly, and many were expecting to hear news of our death; some circulated a report that one of the Chiefs of the council had raised his hatchet against the Father.

The evil reports increased yet more after this council. A certain man of the nation of the Arendahrons, it was reported, having a little while before returned to life, stated that he had encountered in the other world two women, who said they were from England, and who warned him that he should not yet go into the land of Souls; but that, having returned to life, he had to burn his robe in order to cure the disease; that, furthermore, the black robes who lived with them had evil designs, having resolved not to return to France until they had killed every one in the country.

Lately, some Savage, I do not know who, almost strangled a young French boy near our cabin, but, seeing me hasten at hearing the noise, the cruel wretch escaped by running. Some other young hot-heads have been hatching evil designs against Ours. All this teaches us to unite ourselves closely to him who calls himself "the Life indeed."

## [23] CHAPITRE III.

ASSISTANCE PARTICULIÈRE DE DIEU SUR NOUS DANS  
NOSTRE PERSECUTION.

**B**IEN que ce Confeil, dont ie viens de parler, ne determina rien à l'encontre de Nous, si caufa-il de grandes alterations dans les esprits: en forte que ceux qui auoient escouté iufques icy avec assez d'indifference les bruits qu'on feroit de nous, commencerent à entrer dans de grandes deffiances de nos façons de faire. Peu de temps apres vn des Oncles de Louys de faincte Foy nous vint voir, & nous ayant tiré à part nous aduifa; Que plusieurs des Capitaines qui s'estoient trouuez au confeil, & auoient parlé contre nous, estoient tombez maladez; qu'il venoit de leur part pour fçauoir fur cela nos sentiments, en ce qu'ils auoient à faire pour recouurer leur fanté; ce nous fut vne belle occasion pour l'instruire. Il nous adiousta que les Anciens n'estoient plus en credit, mais biẽ que la ieunesse gouuernoit tout; tefmoins, difoit-il, les deux forciers qu'ils maffacrèrent n'y a pas long-temps, nous nous apperceûmes assez où il vifoit; mais celuy qui ne craint que Dieu, ne craint plus rien.

Le 3. d'Octobre le feu prit à nostre cabane, nous auions fujet de iuger probablement que c'estoit vn coup de quelque mauuais esprit. Et il y auoit defia lōg-temps qu'on nous auoit menacé de nous bruler tous lors que nous y penferions le moins. Enuiron

## [23] CHAPTER III.

## SPECIAL ASSISTANCE OF GOD TO US IN OUR PERSECUTION.

**A**LTHOUGH this Council, of which I have just spoken, decided nothing hostile to Us, yet it caused great changes in their ideas, so that those who had hitherto listened rather indifferently to the reports that were current about us, began to entertain great mistrust of our ways of doing things. A short time afterward, one of the Uncles of Louys de sainte Foy came to see us, and, having drawn us aside, informed us that several of the Captains who had been present at the council, and had spoken against us, had fallen sick; that he came in their behalf, to know our opinions on the subject and what they should do to recover their health. This was a fine opportunity for us to instruct him. He added that the Old Men no longer had any influence, but that the young men really managed everything. "Witness," said he, "the two sorcerers they put to death not long ago." We saw clearly what he was aiming at; but he who fears only God, fears nothing else.

On the 3rd of October, our cabin took fire. We had reason to think it probable that this was a blow from some evil-minded person, as for a long time they had threatened to burn us all when we least expected it. About this time our bark fleet, [24] I mean the Hurons who had gone down to the French,



ce temps-là nostre flotte d'escorces, [24] i'entend les Hurons descendus aux François arriuerent, ils estoient tous les plus contents du monde; ils nous conforterent puiffamment, quand ils nous firent entendre comme quoy tant de perfonnes signalées en vertu & [en] merite s'employent avec tant d'ardeur & de zele pour le falut de ces pauures abandonnez. Nous vifmes des effects admirables de l'accueil qu'on leur fit au confeil que vous tinftes aux trois Riuieres. Ils ne croyent plus, ce difent-ils, que nous les faffions mourir, attendu qu'ils n'ont rien veu ny ouy par delà, qui ne les esloignast grandement de ces finiftres foupçons.

Il eft vray que c'eft vn coup de Dieu qui donne iufques dans vn miracle, que vous leur ayez dit fur le fujet de leur maladie, non feulement la fubftance des chofes que nous leur difons icy, mais auffi dans le mefme ordre, & dans la mefme fuite que nous leur inculquons, fi qu'ils ont recognu diftinctement, ce que nous auons fouuent en la bouche, que la verité eft vne par tout. Ce fut fans doute le fainct Efprit qui vous infpira de parler avec tant d'auantage de nos faintes Images; que plufieurs d'entr'eux auoient prife auparauant pour autant de Demons. Cefte image du Sauueur que vous fiftes eleuer en l'air, afin qu'ils la peuffent tous voir, leur fit croire qu'un objet que tant de monde refpectoit publiquement ne pouuoit feruir à quelque magie noire & cachée. Nous beniffons Dieu, de ce que fans nous eftre communiqué, rien ne fe pouuoit faire de plus à propos dans les neceffitez où nous nous trouuions pour lors.

[25] Tant y a que l'affliction & le defefpoir auoit fi fort troublé l'efprit de ces Barbares, que fi par malheur ceux qui retournoient des trois Riuieres euflent

arrived. They all were the most contented men in the world. They greatly consoled us when they related to us how so many persons, noted for their virtue and merit, are employing themselves with so much ardor and zeal for the salvation of these poor forsaken peoples. We saw admirable results from the reception given them at the council that you held at the three Rivers. They no longer believe, they say, that we caused their death, since they neither saw nor heard anything down there which did not mainly alienate them from their sinister suspicions.

It is certainly an act of God which almost amounts to a miracle, that you told them, in regard to their sickness, not only the substance of the things that we told them here, but also in the same order and in the same connection that we inculcated them, so that they recognized clearly what we often have upon our lips, that truth is the same everywhere. It was without doubt the holy Ghost that inspired you to speak with so much profit of our holy Images, which many of them had previously taken for so many Demons. That image of the Savior which you caused to be raised on high, that they might all see it, made them believe that an object which so many people publicly honored could not be used for any black and secret magic. We bless God that, without having had any communication with us, this was done, than which nothing could have been more opportune, in the necessities wherein we then were.

[25] However, affliction and despair had so greatly troubled the minds of these Barbarians, that if, unfortunately, those who returned from the three Rivers had spoken of us in terms less favorable, we would have been a prey to their fury. But you had so thor-

parlé de nous autres en termes moins fauorables, nous estions en proye à leur fureur: mais vous les auiez tellement satisfaits, qu'ils fermoient la bouche à ceux qui ne nous aymoient pas, faifant cesser pour quelque temps la perfecution publique; ie dis publique, car quelques particuliers ne laisserent pas toujours de nous donner de l'exercice. Et vn des parens du Capitaine Aënons, qui estoit mort aux trois Riuieres penfa faire vn mauuais coup en la personne d'un des Nostres, qui auoit fait le voyage dans son canot. Voicy le precis de ce que ce bon Pere nous en manda. Quelques Sauuages, dit-il, vinrent chez nous, avec vne assez mauuaife volonté, ce me sembloit; le plus ieune d'entr'eux tenant son Arc bandé, faisoit mine de le vouloir décocher sur moy, disant à ses compagnons, c'est celuy-là; cependant vn autre, pour me donner plus à cognoistre m'appella par mon nom, luy donnant assurance que c'estoit moy: en mesme temps vn de la troupe regardant nos Images, les monstroït aux autres par mespris; & lors il se fit vn petit bruit sourd entr'eux; comme s'ils se fussent animez à quelque mauuaife action. Je ne sçay qui le destourna de me tirer cest heureux coup; iusques icy le Pere. Mais voicy bien d'autres attaques.

Nous eûmes bien de la peine à nous desfaire de certains Sauuages venus exprés de la Nation du Petun, lesquels apres auoir veu & admiré nostre Chapelle, nous offrirent vne robe de castor, [26] à ce que (disoient ces pauures gens) nous fissions cesser la maladie qui faisoit vn si grand rauage dans leur païs. Ce nous fust vne heureuse rencontre pour leur parler de nostre sainte Foy.

Peu apres vn de nos Amis nous vient dire tout

oughly satisfied them that they closed the mouths of those who did not love us, causing the public persecution to cease for some time,—I say public, for a few individuals never failed to give us exercise; and one of the relatives of Captain Aënons, who had died at the three Rivers, almost dealt a fatal blow at the person of one of Ours who had made the voyage in his canoe. Here is a summary of what this good Father wrote us about the matter: "Some Savages," said he, "came to our house with rather evil intentions, it seemed to me; the youngest of them holding his Bow<sup>2</sup> bent, made pretense of discharging it at me, saying to his companions, 'It is that man.' Meanwhile, another one, to make me more conspicuous, called me by my name, assuring him that it was I; at the same time one of the crowd, looking at our Images, showed them to the others contemptuously; and then a low, dull noise was heard among them, as if they were inciting one another to some wicked action. I do not know what deterred him from discharging that fortunate arrow at me." Thus far the Father; but there are many other attacks.

We had considerable difficulty in getting rid of certain Savages who came expressly from the Tobacco Nation, and who, after having seen and admired our Chapel, offered us a beaver robe, [26] "in order that" (said these poor people) "we should make the sickness cease that was causing so great ravages in their country." This was a very fortunate opportunity to speak to them of our holy Faith.

A little while afterwards, one of our Friends came to us, all out of breath, and said, "My Nephews, you are dead men; the Attiguenongnahac are coming to split your heads, while the people of the village are

hors d'halene; mes Nepueux vous estes morts, les Attigueenongnahac vous viendrôt fendre la teste, lors que ceux du bourg feront allez à la pefche, ie l'ay appris du Capitaine. Nous iugeafmes cepédant à propos de ne pas mefprifer cét aduis, pour la probabilité que nous y voyons. Nous difpofons donc nos domestiques à ce qu'ils se conformaffent en tout cas aux saintes volonte de Dieu; c'est la verité qu'ils se difpofèrent fainctemêt, mais en resolution neantmoins, difoient-ils de ne pas mourir les bras croifez, ne se voulans pas laisser maffacrer fans se mettre en defenfe. Pour nous autres nous estions refolus d'attendre paisiblement la mort deuant le fainct Autel.

Le party auffi-toft de nostre Residence de la Conception, pour informer de tout ce qui se passoit, nostre P. Superieur qui estoit en la Residence de saint Ioseph, fur le soir de mon départ vn de nos meilleurs amis vint querir en haste les Peres que ie venois de quitter pour comparoistre deuant ceux qui ne nous pouuoient souffrir en vie qu'à regret, il nous parla en ces termes, Sus venez respondre au cõseil, vous estes morts; ils trouuerent tous les Anciens assemblez avec ce Capitaine qui nous auoit si mal traité aux autres conseils. D'abord cét homme leur parle brusquement fur le fait de la contagion, dont il attribué la cause aux robes noires. Sur [27] tout qu'Echon remõtant au païs, il y a bien quatre ans, auoit dit que ce voyage ne feroit que de cinq ans; que voila le terme prefix tâtoft expiré; que ce meschant homme auoit desia trop profité de leur ruine, & que partant on demande vn conseil general pour l'entendre là dessus, & terminer l'affaire. Nos Peres fans s'estonner dirent qu'ils fissent à la bonne heur vn autre con-



away fishing; I have learned it from the Captain." We thought it wise, however, not to disregard this information, seeing that there was some probability of its truth. Accordingly, we prepared our domestics to be ready to conform in any event to the holy will of God; in truth they prepared themselves reverently, but with the determination, nevertheless, they said, not to die with their arms folded, unwilling to let themselves be murdered without making some defense. As for ourselves, we were resolved calmly to await death before the holy Altar.

I immediately departed from our Residence of la Conception to inform our Father Superior, who was at the Residence of saint Joseph, of all that was taking place. Upon the evening of my departure, one of our best friends came in haste to seek the Fathers whom I had just left, in order that they should appear before those who could not endure, without regret, that we should live. He spoke to us in these terms: "Come quickly, and answer to the council; you are dead men!" They found all the Old Men assembled with the Captain who had treated us so badly in the other councils. At first, this man spoke to them sharply on the subject of the contagion, the cause of which he attributed to the black robes,—saying, above [27] all, that when Echon came up to the country again, fully four years ago, he had said that this visit would be only for five years, and, lo, the appointed time had almost expired; that this wicked man had already profited too much by their ruin, and that therefore a general council was demanded, in order to hear him thereupon, and to end the matter. Our Fathers, without showing any astonishment, told them that it was well, and they should hold another

feil quand il leur plairoit, que pour eux ils y affisteroient volontiers. Et certes Dieu les affista bien en ceste rencontre; car s'ils eussent changé de visage, ou chancelé en leur responce, on estoit pour vuidier sur le champ leur procez, ainsi que depuis ces barbares nous ont conseillé. En effect nous auons sçeu que la conclusion estoit prise de nous faire tous mourir.

N. P. Superieur vint en diligence pour comparoistre en personne en cette nouvelle assemblée, estant bien aduerty par ceux de nos meilleurs Amis, que sans doute il basteroit mal pour luy & pour nous dans cette confusion d'ennemis. A son arriuée il va saluer les plus remarquables du bourg, qui ne firent que baïsser la teste, donnans à entendre par cette posture que c'estoit fait de nous. Bref, Dieu voulut qu'un seul Capitaine de nos Amis, à qui nous pouuions auoir recours, fust pour lors esloigné du bourg, peut-estre à ce que toute nostre esperance fust en celui qui nous veut entierement à luy. Le Pere donc prend son temps pour dresser vne forme de testament, qu'il laisseroit entre les mains de quelques Chretiens affidés, ainsi qu'ils s'y offrirent d'eux mesmes, pour le porter en son temps à Kébec: voicy les termes:

[28] MON REVEREND PERE,  
*Pax Christi.*

Nous sommes peut-estre sur le point de respan- dre nostre sang, & d'immoler nos vies pour le seruice de nostre bon Maïstre Iesus-Christ. Il semble que sa bonté vueille accepter ce sacrifice de moy pour l'expiation de mes grâds & innombrables pechez; & pour couronner dès ceste heure les seruices passez, & les grands & enflammez desirs de tous nos Peres qui sont icy.

council when they pleased; that, for their own part, they would willingly be present thereat. And certainly God assisted them indeed, in this crisis; for if they had changed countenance, or wavered in their answers, their case would have been settled upon the spot, as these barbarians have since informed us. In fact, we have learned that it had been decided to put us all to death.

Our Father Superior hastened to appear in person in this new assembly, having been informed by some of our best Friends that without doubt it would go ill with both him and us in this multitude of enemies. At his arrival, he went to greet the prominent men of the village, who merely bowed their heads, indicating by this gesture that it was all over with us. In short, God willed that the only Captain of our Friends to whom we could have had recourse was at that time absent from the village, perhaps that all our hope might rest in him who desires us to be entirely his. Accordingly, the Father chose this occasion to draw up a form of testament that he could leave in the hands of some faithful Christians, in accordance with the offer they had made him, of their own accord, to carry it at the proper time to Kébec. Here are its terms:

[28] MY REVEREND FATHER,  
*Pax Christi.*

We are, perhaps, upon the point of shedding our blood and of sacrificing our lives to the service of our good Master, Jesus Christ. It seems that his goodness consents to accept this sacrifice from me for the expiation of my great and innumerable sins, and to crown, from this time on, the past services

Ce qui me donne la pensée que cela ne fera pas, est d'un costé l'excez de mes malices passées, qui me rendent du tout indigne d'une si signalée faueur; & d'autre costé, par ce que ie ne croy pas que sa Bonté permette qu'on fasse mourir ses ouuriers, puisque par sa grace il y a desia quelques bonnes ames, lesquelles reçoivent ardemment la semence de l'Euangile, notwithstanding les mesdifances & persecutions de tout le monde cõtre nous. Mais d'ailleurs ie crains que la diuine Iustice voyant l'opiniaistreté de la plupart de ces Barbares en leurs folies, ne permette tres-iustement qu'ils viennent à oster la vie du corps à ceux qui de tout leur cœur souhaitent & procurent la vie de leurs ames.

Quoy que c'en soit, ie vous diray que tous nos Peres attendēt le succez de ceste affaire avec un grand repos & contentemēt d'esprit. Et pour moy ie puis dire à V. R. avec toute sincerité, que ie n'ay pas eu encore la moindre apprehension de la mort pour un tel fujet. Mais nous sommes [29] tous marris de ce que ces pauvres Barbares par leur propre malice bouchent la porte à l'Euangile & à la grace. Quelque conclusion qu'on prenne, & quelque traitement qu'on nous fasse, nous tascherōs avec la grace de Nostre Seigneur de l'endurer patiemment pour son seruice. C'est une faueur singuliere que sa Bonté nous fait de nous faire endurer quelque chose pour son amour. C'est maintenant que nous nous estimōs vraiment estre de sa Compagnie. Qu'il soit beny à iamais de nous auoir entre plusieurs autres meilleurs que nous destinez en ce païs, pour luy ayder à porter sa Croix. En tout, sa sainte volonté soit faite; s'il veut que dès ceste heure nous mourions, ô la bonne heure pour

and the great and ardent desires of all our Fathers who are here.

What makes me think that this will not happen is, on the one hand, the excess of my past wickedness, which renders me utterly unworthy of so signal a favor; and, on the other, that I do not believe his Goodness will permit his workmen to be put to death, since through his grace there are still some good souls who eagerly receive the seed of the Gospel, notwithstanding the evil speech and persecutions of all men against us. And yet I fear that divine Justice, seeing the obstinacy of the majority of these Barbarians in their follies, may very justly permit them to come and take away the life of the body from those who with all their hearts desire and procure the life of their souls.

Be this as it may, I will tell you that all our Fathers await the outcome of this affair with great calmness and contentment of mind. And, for myself, I can say to Your Reverence with all sincerity that I have not yet had the least apprehension of death for such a cause. But we are [29] all sorry for this—that these poor Barbarians, through their own malice, are closing the door to the Gospel and to grace. Whatever conclusion they reach, and whatever treatment they give us, we will try, by the grace of Our Lord, to endure it patiently for his service. It is a singular favor that his Goodness extends to us, to make us endure something for his sake. It is now that we consider ourselves truly to belong to his Society. May he be forever blessed for having appointed us to this country, among many others better than we, to aid him in bearing his Cross. In all things, may his holy will be done! If he will that at this hour we should die, oh, fortunate hour for us! If



nous ! s'il veut nous referuer à d'autres trauaux, qu'il soit beny ; si vous entendez que Dieu ait couronné nos petits trauaux, ou pluſtoſt nos defirs, beniffiez-le ; car c'eſt pour luy que nous defirons viure & mourir, & c'eſt luy qui nous en donne la grace. Au reſte ſi quelques-vns furuiuent, i'ay dōné ordre de tout ce qu'ils doiuent faire. I'ay eſté d'aduis que nos Peres & nos domeſtiques ſe retirent chez ceux qu'ils croyront eſtre leurs meilleurs amis : i'ay donné charge qu'on porte chez Pierre noſtre premier Chreſtien tout ce qui eſt de la Sacriſtie, ſur tout qu'on ait vn ſoin particulier de mettre en lieu d'aſſurance le Dictionnaire ; & tout ce que nous auons de la langue. Pour moy, ſi Dieu me fait la grace d'aller au Ciel, ie prieray Dieu pour eux, pour les pauvres Hurons, & n'oublieray pas Voſtre Reuerence.

Après tout, nous ſupplions V. R. & tous nos [30] Peres de ne nous oublier en leurs ſaincts Sacrifices & prieres, afin qu'en la vie, & après la mort, il nous faſſe miſericorde ; nous ſommes tous en la vie & à l'Eternité.

DE VOSTRE REVERENCE,

*Tres-humbles & tres-affectionnez  
ſeruiteurs en Noſtre Seigneur,*

En la Reſidence  
de la Conception  
à Offoſſanë ce 28.  
Octobre.

IEAN DE BREBEVF.  
FRANÇOIS IOSEPH  
LE MERCIER.  
PIERRE CHASTELLAIN.  
CHARLES GARNIER.  
PAVL RAGVENEAV.

I'ay laiſſé en la Reſidence de ſainct Ioseph les Peres, PIERRE PHART, & ISAAC IOGVES, dans les meſmes ſentimens.

he will to reserve us for other labors, may he be blessed! If you hear that God has crowned our insignificant labors, or rather our desires, bless him; for it is for him that we desire to live and to die, and it is he who gives us grace therefor. For the rest, if any survive, I have given orders as to all they are to do. I have deemed it advisable for our Fathers and our domestics to withdraw to the houses of those whom they regard as their best friends; I have charged them to carry to the house of Pierre, our first Christian, all that belongs to the Sacristy,—above all, to be especially careful to put our Dictionary, and all that we have of the language, in a place of safety. As for myself, if God grant me the grace to go to Heaven, I will pray him for them, for the poor Hurons, and I will not forget Your Reverence.

And finally, we supplicate Your Reverence and all our [30] Fathers not to forget us in your holy Sacrifices and prayers, to the end that, in life and after death, he may grant us mercy. We are all, in life and in Eternity,

YOUR REVERENCE'S

*Very humble and very affectionate  
servants in Our Lord,*

In the Residence  
of la Conception  
at Ossossanë, this  
28th of October.

JEAN DE BREBEUF.  
FRANÇOIS JOSEPH  
LE MERCIER.  
PIERRE CHASTELLAIN.  
CHARLES GARNIER.  
PAUL RAGUENEAU.

I have left Fathers PIERRE PIJART and ISAAC JOGUES in the Residence of saint Joseph, with the same sentiments.

**V**OYLA les pensées que Dieu nous inspiroit alors. Or en ceste extremité d'affaires, nostre recours fust au grand saint Ioseph; faifants tous vœu à Dieu de dire neuf iours consecutifs la sainte Messe en son honneur; lesquelles nous commençâmes le iour des Saints Simon & Iudes. De plus, comme il estoit important que ce peuple sçeut l'affection que nous auions à leur bien, & le peu d'estat que nous faisons de ceste vie miserable; le Pere trouua bon de les inuiter à son Atfataïon, c'est à dire festin d'Adieu, tel qu'ils ont coustume de faire quand ils approchent de [31] la mort. Nostre cabane regorgeoit de monde; il eût là vne belle occasion de leur parler de l'autre vie: le morne silence de ces bonnes gens nous attristoit plus que nostre propre danger.

Cependant vn, deux & trois iours s'escoulerent avec l'estonnement de tout nostre bourg, sans que ces Messieurs nous menagent plus de mourir dans leur assemblée. Je ne sçay pas si le diable auoit mutiné ces Barbares contre nous: si puis-je dire, que nous n'auions pas encor acheué nostre neufuaine, que toutes ces tempestes s'appaiserent; en forte qu'eux-mesme s'en estonnoient entr'eux avec raison. Pouuons-nous pas esperer qu'un iour ce grand Patron de nos Infideles fera paroître des effects encore plus admirables dans le changement de leurs cœurs? Tant y a que depuis le 6. de Nouembre que nous acheuâmes nos Messes votiuës à son honneur, nous auons ioüy d'un repos incroyable, nous nous en esmerueillons nous-mesmes de iour en iour, quand nous considérons en quel estat estoient nos affaires il n'y a que huict iours.

THESE are the thoughts that God inspired in us at that time. Now, in this desperate state of affairs, we had recourse to the great saint Joseph, all making a vow to God to say the holy Mass in his honor for nine consecutive days; we began this on the day of Saints Simon and Jude. Furthermore, as it was important that this people should know the interest we felt in their welfare, and the little value we placed upon this miserable life, the Father thought it well to invite them to his Atsataion,—that is to say, his Farewell feast, such as they are accustomed to give when they are nearing [31] death. Our cabin overflowed with people. It was a good occasion to speak to them of the other life. The mournful silence of these good people saddened us more than our own danger.

Meanwhile, one, two, and three days slipped away, to the astonishment of our entire village, without any more threats of death from those Gentlemen in their assembly. I do not know whether the devil had stirred up these Barbarians against us; but I can say that we had not yet finished our novena before all these storms were allayed, so that they even wondered at it among themselves, and with reason. May we not hope that this great Patron of our Unbelievers will some day cause to appear still more admirable results in the change of their hearts? At all events, since the 6th of November, when we finished our votive Masses in his honor, we have enjoyed an incredible peace, at which we ourselves wonder from day to day, when we consider in what condition our affairs were only one week ago.

## CHAPITRE IV.

DES HURONS BAPTISEZ CESTE ANNÉE 1638.

**S**I nous auons trouué la porte fermée aux autres bourgades, ou les deux & trois cens mouroient, hélas fans assistance! Dieu nous a disposé en ce bourg des esprits & des oreilles qui ont receu tres-volontiers la sainte parole. Nous auons [32] baptisé plus de cent personnes tant hōmes faits, que petits enfans, dont quarante-quatre sont maintenant, cōme nous croyons dans le Ciel; au moins sommes-nous bien aßeurez de vingt-deux petites Ames innocētes que la mort a tiré du berceau, & la grace du S. Baptême a mis au nombre des bien-heureux. La plus grande de nos peines estoit de sçauoir ceux qui estoient malades, tant ceste recherche leur estoit odieuse. Vous n'aymez que les malades & les morts, nous disoit-on: si que sans cesse nous faisons la ronde par les cabanes; car souuent tel estoit pris & emporté en moins de deux iours. Le plus ordinaire de nos mestiers estoit celuy de Medecins, en dessein de decréditer de plus en plus leurs forciers, avec leurs regimes imaginaires; quoy que pour toute medecine nous n'eussions rien à leur donner qu'un petit morceau d'escorce de citron ou citrouille de France qu'ils appellent, ou quelques grains de raisin dans vn peu d'eau tiede, avec vne pincée de sucre: tout cela pourtant, avec la benediction que Dieu y dōnoit faisoit des merueilles, & à les entendre rendoit la santé à

## CHAPTER IV.

OF THE HURONS BAPTIZED THIS YEAR, 1638.

**I**F we found the doors closed in other villages,—where two or three hundred died, alas! without assistance,—God has inclined to us some minds and ears in this village, that have very willingly received his blessed word. We have [32] baptized more than one hundred persons, both adults and little children, forty-four of whom are now, as we believe, in Heaven; at least we are quite sure of twenty-two little innocent Souls that death took from the cradle, and the grace of Holy Baptism placed among the number of the blessed. The greatest of our difficulties was to find out those who were sick, so distasteful to them was this search. “You care for only the sick and the dead,” they said to us; and, indeed, we made the rounds of the cabins incessantly, for often some one was taken sick and carried away in less than two days. The most ordinary of our occupations was that of Physician, with the object of discrediting, more and more, their sorcerers, with their imaginary treatments; although for all medicine we had nothing to give them save a little piece of lemon peel,—or French squash, as they call it,—or a few raisins in a little warm water, with a pinch of sugar. All this, however, with the blessing of God added thereto, accomplished wonders, and, according to them, restored health to many. Finding that we had exhausted the small quantity of preserved fruit



plusieurs. Nous estant trouuez au bout d'un peu de conferue de trois ou quatre ans, il nous falut, pour contenter ces pauvres languissans, laver & tordre dans un peu d'eau le papier qui luy avoit seruy d'enveloppe; ceste eau sentoit plus le papier & l'ancre que le sucre: & cependant c'est une chose incroyable comme ces pauvres gens la trouvoient bonne. Dieu benie ces cœurs charitables qui nous enuoyerent il y a deux ans quelques onguents, ils feront bien consolez d'entendre [33] que ce qui n'est ordonné que pour les corps, à seruy pour guerir quantité d'ames abandonnées. Je ne sçay comme cela se fait, mais on n'a icy aucune horreur de ce qui feroit bondir le cœur en France. Aussi nostre plus grand creue-cœur est, qu'après toutes ces assistances pour le corps, la plupart de ces ames abandonnées se rebutent à l'ouverture de nostre sainte creance; tant il est mal-aisé de ramener un pauvre Sauvage à son Createur. C'est pitié de voir icy le domaine que le Diable va exerçant sur un esprit infidelle! par exemple, si vous leur parlez de l'Enfer, ils vous respondront froidement, qu'ils ne voudroient pas aller ailleurs qu'avec leurs Parents qui y sont desia: ô que ces difficultez nous font cognoistre le peu que nous pouvons: c'est pourquoy nostre refuge ordinaire après Dieu, est en la bien-heureuse Vierge, sa sainte Mere, & à son tres glorieux Espoux saint Ioseph. Le cœur nous dit, que c'est par ces sacrez canaux que Dieu veut faire couler sur nous & nos Sauvages les torrens de ces graces.

Voicy les choses plus notables dans quelques Baptesmes. Un des Nostres venoit de baptiser une fille, que n'attendoit que la mort, quand quelques-uns des

we had had for three or four years, we were obliged, to satisfy these poor invalids, to wet and squeeze out in a little water the paper which had been used as a wrapper for it; this water tasted more of paper and ink than of sugar, and yet it is incredible how much these poor people liked it. God bless those charitable hearts who two years ago sent us some ointments; they will be greatly comforted to hear [33] that what was intended only for the body has served to heal many abandoned souls. I do not know how it happens, but here one has no horror of what would make the heart quail in France. Indeed, our greatest grief is that, after all this assistance for the body, the majority of these forsaken souls are displeased at the first mention of our holy belief,—so hard it is to lead a poor Savage back to his Creator. It is pitiful to see here the sway the Devil continues to exercise over an infidel mind! For example, if you speak to them of Hell, they will answer you coldly that they do not wish to go elsewhere than with their Relatives, who are already there. Oh, how these difficulties reveal to us the little that we can do! This is why our usual refuge, after God, is in the blessed Virgin, his holy Mother, and in her most glorious Spouse, saint Joseph. Our hearts tell us that it is through these sacred channels that God will cause to flow, upon us and our Savages, the torrents of his mercies.

I will give the more noteworthy incidents in some of the Baptisms. One of Ours had just baptized a girl who was only awaiting death, when some of her relatives entered, among whom a woman held a little child about two months old. He learned that it was a poor orphan who could hardly take the breast

parents de la malade entrent, parmy lesquels vne femme tenoit vn petit enfant d'environ deux mois, il apprend que c'est vn pauvre orfelin qui ne tette quasi plus; il le baptise du consentement de celle qui le portoit. Le lendemain la malade meurt, & ce petit innocent estant pris de la contagion, s'en alla bien-tost tenir son rang parmy ses semblables.

[34] N. Pere Superieur pendant son dernier voyage pour le conseil, eût aduis qu'une pauvre femme d'assez bon naturel luy vouloit parler; il ne fut pas plustost entré dans la cabane, que ceste pauvre malade luy dit assez haut, ô Echon, que j'ay eu ceste nuict vn beau songe! il m'a semblé voir vn ieune homme vestu d'une robe blanche cōme neige, & beau comme vn François, qui alloit baptisant tout nostre bourg; ie prenois grand plaisir à le voir: & maintenant ie te prie de me baptiser. Le Pere l'instruisit pour ce qui estoit du songe, & luy expliqua le Catechisme avec beaucoup de consolation de part & d'autre. La cognoissance qu'elle eût des peines de l'Enfer, & des joyes du Paradis, luy firent souhaiter & demander le S. Baptême avec plus d'instance; il n'y auoit rien en apparence qui preffast du costé de sa maladie, mais le Pere se sentât inspiré fortemēt, luy accorda sa requeste. Elle ne passa pas deux iours sans aller receuoir dans le Ciel la récompense de sa Foy.

Dans le mesme mois Dieu attira à foy vn ieune enfant de quatre ou cinq ans, par vne faueur bien particuliere. Nous parcourions les cabanes, lors qu'une fille toute espleurée nous vient au deuant: hélas! disoit-elle, le pauvre enfant vient de mourir; nous rentrons (car nous n'en venions que de fortir) nous trouuons le pauvre petit qui tiroit à la fin, nous le

any longer; he baptized it, to the satisfaction of her who carried it. The next day, the sick girl died; and this little innocent, being seized with the contagion, soon departed to take its place among its fellows.

[34] Our Father Superior, during his last visit to the council, was informed that a poor woman, of a rather good disposition, wished to speak to him. He had no sooner entered the cabin than this poor sick woman said to him quite loudly, "Oh, Echon, what a beautiful dream I had last night! It seemed to me that I saw a young man clothed in a robe as white as snow, and as beautiful as a Frenchman, who was going about baptizing all our village; I took great delight in looking at him; and now I pray thee to baptize me." The Father instructed her as to the nature of dreams, and explained to her the Catechism, with much consolation on the part of both. The knowledge she had of the pains of Hell, and of the joys of Paradise, made her desire and ask for Holy Baptism with more insistence. There was nothing urgent as far as the symptoms of her disease were concerned, but the Father, feeling himself strongly inspired, granted her request. Two days did not pass ere she went to receive in Heaven the recompense of her Faith.

In the same month God attracted to himself a young child of four or five years, through a very special favor. We were visiting among the cabins when a girl, all in tears, came toward us; "Alas," said she, "the poor child has just died." We reëntered (for we had just come out), and found the poor little fellow drawing near his end; we baptized him, with the consent of his Grandfather, and two hours afterward he was in Heaven. He had been brought back

baptifons du consentement de fon grand Pere, deux heures apres il estoit au Ciel; il auoit esté rapporté le mesme iour du bord de l'eau; où ses parents estoient à la pefche, & n'estoit tombé malade que du iour precedent.

[35] Vn petit innocent de deux mois n'auoit pas la mine de la faire bien longue: vne fille qui le portoit sur son dos, selon leur coustume, s'amufant apres le Chapellet d'un des Peres, l'autre le baptife lestement; le pauvre petit n'attendoit que ceste faueur du Ciel pour s'y enuoler.

the same day from the shores of the river where his relatives were fishing, and had fallen sick only the day before.

[35] A little innocent of two months looked as if he would not long survive. While the girl who, according to their custom, carried him upon her back, was amusing herself with the Rosary of one of the Fathers, the other one adroitly baptized him. The poor little creature was only awaiting this favor from Heaven to fly away thither.



## CHAPITRE V.

LA CONVERSION DE IOSEPH CHÏATENHÏA NATIF DE  
CE BOURG D'OSSOSSANË.

**I**L faut icy que quelques-vns de nos François corrigent l'imagination qu'ils ont eu de nos Sauvages, se les figurant comme des bestes farouches, pour n'auoir rien d'humain que l'Economie extérieure du corps. Voicy vn Neophyte entre les autres à qui Dieu a touché le cœur, qui ne cede en rien au plus zelé Catholique de la France.

Ce Sauvage furnommé Chïatenhïa estant en danger de mort, receut le 16. d'Aoust le nom de Ioseph au fainct Baptême; deslors il ne nous promettoit rien de mediocre, mais depuis, sa foy a esté tellement esprouuée par la perfecution, & va tous les iours cooperant avec tant de fidelité aux graces de Dieu, que si ceste infinie misericorde, qui l'a preue[n]u si auantageusement de ses benedictions, luy donne la grace de perseuerer, il est pour seruir de modele à tous les croyants de ceste nouvelle Eglise. Je me persuade assez que tant d'ames saintes; qui par les secours qu'elles [36] rendent continuellement à ces Missions, & par leurs seruantes prieres ont veritablement engendré en N. Seigneur ces premiers Chrestiens, feront bien aises de sçauoir que leurs enfans spirituels commencent desia à begayer.

Ce braue Neophyte est aagé de trente-cinq ans ou enuiron, & n'a quasi rien de Sauvage que la naissance.

## CHAPTER V.

THE CONVERSION OF JOSEPH CHIWATENHWA, A NATIVE  
OF THIS VILLAGE OF OSSOSSANĒ.

SOME of our Frenchmen must here correct the notion they have had of our Savages, imagining them as ferocious beasts having nothing human about them save the exterior Formation of the body. There is one Neophyte, among others, whose heart God has touched, who is in no respect inferior to the most zealous Catholic of France.

This Savage, surnamed Chiwatenhwa, being in danger of death, on the 16th of August received the name Joseph in holy Baptism. Even then he gave promise of being no ordinary convert; but since then his faith has been so tried by persecution, and continues day after day responding to the favors of God with so much fidelity that,—if this infinite mercy, which has so advantageously acquainted him with its blessings, give him the grace to persevere,—he is going to serve as a model to all the believers of this new Church. I readily persuade myself that so many saintly souls, who, through the help that they [36] are continually rendering to these Missions, and who, through their fervent prayers, have veritably engendered in Our Lord these first Christians, will be very glad to know that their spiritual children are already beginning to lisp.

This brave Neophyte is thirty-five years old, or thereabout, and has almost nothing of the Savage

Or quoy qu'il ne foit pas des plus accommodez de ce bourg: il est neantmoins d'une famille des plus considerables, & nepveu du chef de ceste Nation. Il a l'esprit excellent, non seulement en comparaifon de ces compatriotes, mais mefmes, à nostre iugement, il passeroit pour tel en France. Pour sa memoire nous l'avons fouvent admirée, car il n'oublie rien de ce que nous luy enseignons, & c'est vn contentement de l'entendre discourir sur nos Saints Myfteres. Dés sa ieunesse il s'est engagé dans le mariage, & n'a eu iamais qu'une feule femme, contre l'ordinaire des Sauvages, qui ont coustume en cét aage d'en changer quasi en toutes les faifons de l'année: il n'est point joüeur, & ne sçait mefme manier les pailles, qui sont les cartes du païs: il n'vfe point de Petun, qui est comme le vin & l'yurongnerie du païs: s'il en fait chaque année en vn petit jardin proche sa cabane; ce n'est, dit-il, que par passe-temps, ou pour en donner à ses amis, ou pour en achepter quelques petites commoditez pour sa famille: il ne s'est iamais feruy de fort pour estre heureux, à leur opinion, soit au jeu, soit à la pefche, &c. qui est toute l'ambition de ces pauvres Barbares: & mefme son Pere en ayant laiffé vn apres la mort, dont il s'estoit, dit-on feruy heureusement [37] plusieurs années, le pouvant prendre pour luy, il ne s'en est pas mis en peine, se contentant de sa petite fortune: iamais il ne s'est adonné aux festins diaboliques. Adjoustez à tout cela vn beau naturel, docile à merueilles, & contre l'humeur du païs, curieux de sçavoir.

Le premier coup de grace qui l'esbranla, ce fust le premier discours que fit iamais le P. Superieur en vn de leurs confeils au fujet de leur feste des morts: car

except his birth. Now, although he is not one of the most prosperous men of this village, he belongs, nevertheless, to one of the most notable families, being the nephew of the captain of this Nation. He is a man of superior mind, not only as compared with his countrymen, but even, in our judgment, he would pass as such in France. As for his memory, we have often wondered at it, for he forgets nothing of what we teach him, and it is a satisfaction to hear him discourse upon our Holy Mysteries. He has been married since his youth, and has never had more than one wife,—contrary to the ordinary practice of the Savages, who are accustomed at that age to change wives at almost every season of the year. He does not gamble, not even knowing how to handle the straws, which are the cards of the country.<sup>3</sup> He does not use Tobacco, which is, as it were, the wine and the intoxication of the country. If he annually makes a small garden near his cabin, it is only for pastime, he says, or to give to his friends, or to buy some little conveniences for his family. He has never made use of a charm to be successful, as they think, in gaming, fishing, etc., which is the sole ambition of these poor Barbarians. And, although his Father left him one at his death,—which, it was said, he had used very successfully [37] for many years,—and although he could have taken it as his own, he gave himself no concern about it, contenting himself with his little fortune. He never indulged in the diabolical feasts. Add to all this a fine disposition, wonderfully docile, and, contrary to the humor of the country, anxious to learn.

The first act of grace that moved him was the first discourse the Father Superior ever delivered in one

il demeura deslors si fort affectionné & à nous & à nos Saints Myfteres, que peu apres il presenta au P. Superieur vn sien petit fils pour estre baptisé: & en fuite, comme il disoit, pour aller au Ciel. Presque en mesme temps le Pere consolant ceux de son bourg, sur la maladie qui rengregeoit de iour en iour, & leur ouurant les moyens les plus efficaces pour appaiser Dieu: ce bon Sauuage fust tellement touché, que deslors il se rendit à la raison & au S. Esprit. Il commence donc à prier Dieu de foy-mesme, à rouler en sa pensée ses SS. Commandements, lesquels il iugeoit si raisonnables; à se mocquer de ses songes. Bref il passe desia pour Chrestien parmy les siens, *Beatus quem tu erudieris Domine, & de lege tua docueris eum.*

Depuis nostre demeure en sa bourgade il nous est tousiours venu visiter, avec vne tres-grande consolation de part & d'autre: son entretien le plus ordinaire n'estoit que de Dieu & de sa loy. Et ce qui est bien rare parmy nos Sauvages, iamais il ne nous demandoit rien, quoy qu'il n'ignorast pas l'affection que nous auions pour luy: il procuroit aux petits enfans le saint Baptesme, [38] & Dieu le luy procura par le danger d'une fièvre pestilentielle, qui sembloit le vouloir estouffer: il ne s'en sentit pas plustost frappé, que tout esmeu qu'il estoit, il accourt chez-nous, nous prie de l'instruire comme quoy il se deuoit comporter pendant sa maladie, au cas qu'il pleût à Dieu, ce disoit-il, l'affliger comme les autres: & de quelle forte de remedes il luy feroit permis de se seruir. Ce fut pour nous vne consolation bien sensible d'entendre les beaux actes de resignation que faisoit ce bon Profelyte dans nostre Chapelle.

Le lendemain nous le trouuafmes assez mal: ô que

of their councils, on the occasion of their feast of the dead; for he remained from that time on so deeply interested in us and in our Holy Mysteries, that, not long afterwards, he presented one of his little sons to the Father Superior "to be baptized, and consequently," as he said, "to go to Heaven." Almost at the same time, when the Father was consoling the people of his village during the malady, which was increasing from day to day, and was revealing to them the most efficacious means for appeasing God, this good Savage was so touched that he thenceforth surrendered to reason and to the Holy Ghost. Then he began to pray to God of his own accord; to revolve in thought his Holy Commandments, which he considered so reasonable; and to ridicule his dreams. In short, he already passed for a Christian among his own people. *Beatus quem tu erudieris Domine, et de lege tua docueris eum.*

After our establishment in his village, he came frequently to visit us, with very great consolation on both sides. His usual conversation was only of God and of his law; and, what is indeed rare among our Savages, he never asked us for anything, although he was not ignorant of the affection that we had for him. He procured holy Baptism for little children, [38] and God procured it for him through the danger of a pestilential fever which, it seemed, was going to destroy him. He no sooner felt himself stricken with it than, completely agitated as he was, he ran to our house and begged us to instruct him as to how he should act during his sickness,—in case it pleased God, he said, to afflict him like the others,—and what kind of remedies he was permitted to use. It was a great comfort to us to hear the noble acts of resigna-



feul nous effuyoit le peu de reffentimēt que nous pouuions auoir de tout ce qui se braffoit pour lors contre nous. Vn de nos fouhais estoit, que quelques perfonnes qui font en France euſſent le bien de voir ce que nous ne pouuions voir fans larmes de deuotion. Dans le plus fort de la refuerie on ne luy parloit pas pluſtoſt de noſtre bon Dieu, qu'il reuenoit à foy avec des actes de vertu, capables de toucher les plus endurcis. Il ne ſçauoit quels remerciements nous faire, pour les petits ſeruices que nous luy rendions, ſelon noſtre petit pouuoir.

Nous attribuions ſa ſanté à ſon ſainct Patron; car il parut hors de danger deux iours apres que nous l'en ſuppliaſmes de bon cœur. Dieu ſans doute, diſoit-il, aura eu eſgard à ma reſignation: maintenant donc, puis qu'il luy à pleu me rendre la ſanté, ie ſuis reſolu de luy eſtre tres-fidele [40] toute ma vie; ie feray en forte que les autres le cognoiſſent. Depuis nous auons admiré tous les iours en ce Sauuage les effects de la grace de Dieu: c'eſt aſſez de dire que l'eſcolier va ſurpaſſant de beaucoup l'eſperance de ſes Maîtres. Son feſtin de conjoüiſſance qu'il fit, ſelon leur couſtume, fut veritablement vn des beaux Audi-toires qu'on puiſſe voir; là ce nouveau Predicateur fit merueilles, commençant par le *Benedicite* des Chreſtiens qu'il dit tout haut en ſa langue; les loix du banquet n'y contribuant pas peu, qui portent que le Maître du feſtin ſe contente d'entretenir les conuiez: tous l'admirerent, & diſoient entr'eux qu'il auoit vn grand eſprit, & s'eſtonnoient de le voir dans la reſolution de viure en Chreſtien.

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his deathbed speaking not only as a true Christian, but even as a good Religious. This spectacle alone effaced the little resentment we might have felt at all that was then being plotted against us. One of our wishes was that certain persons in France could have the good fortune to see what we could not look upon without tears of devotion. In the worst of his delirium, we no sooner spoke to him of our good God, than he came to himself, with acts of virtue capable of touching the most hardened. He did not know how to thank us for the little services we had rendered him according to our limited power.

We attributed his recovery to his Patron saint, for he seemed to be out of danger two days after we had supplicated the latter with all our hearts. "No doubt God has had regard to my submission," said he; "and now, since it has pleased him to restore me to health, I am resolved to be very faithful to him [40] all my life; I will so act that the others will know it." Since then, we have daily admired in this Savage the effects of the grace of God; it is enough to say that the pupil continues to surpass the hopes of his Masters. The feast of rejoicing that he held, according to their custom, was truly one of the finest Audiences one could see; this new Preacher did wonders there, beginning with the *Benedicite* of the Christians, which he said aloud in his own language,—the laws of the banquet, which imply that the Master of the feast shall please himself in entertaining his guests, contributing not a little to this. All admired him, and said among themselves that he had a great mind; and they wondered to see him resolved to live as a Christian.

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*His Hope.*

In less than a month, his cabin and that of his Brother were filled with sick people; he lost a great many of his relatives, and, above all, the last of his children, who was the heart of his heart. These domestic afflictions did not trouble him at all, he did not waver in the hope that he had in him who was trying him; he taught all his sick people the practice of entirely resigning themselves into the hands of so good a Father. Never would he permit any Sorcerer (these are the Physicians here) to set foot within his cabin. His sole recourse was to God, whom he besought ardently for their recovery. He had considerable trouble in withstanding the reproaches of his relatives, who remonstrated with him upon the manifest danger of death, together with the experience that they thought they had with their own remedies or sorceries. His courage even stimulated his brother-in-law [42] to stop the mouth of his invalid wife, who had dreamed about some sort of feast. "It does not matter if thou diest," this good man said to her, "provided that God be obeyed." His first care for the sick was to have them baptized, without awaiting their last hours. We baptized his eldest son, six or seven years old, believing he would not escape; he received the name of our holy Founder. The one who gave us the greatest satisfaction was one of his nephews, nineteen or twenty years old, whom we called Pierre; he is, thank God, following the example of his good Uncle. There was a pleasure in speaking of God to the sick, in this great cabin of five families.<sup>4</sup> Three of his little nieces—the eldest ten or twelve years old, and the other two, five or six, all intelligent girls—were of this number; they received in Baptism the names of Saints

de quels termes se feruir, pour luy faire les remerciemens de luy auoir donné la foy. Il prie Dieu tous les iours pour toute la Nation, de si bonne grace, qu'il faudroit estre de bronze pour n'en estre pas efmeu. Il trouue de foy-mefme de iour en iour de nouveaux motifs, pour former des actes de contrition, concluant ainfi d'ordinaire, ouy mon bon Dieu, ie vous honoreray toute ma vie, & vous aimeray de tout mon cœur! Il nous affeura vn iour que les penfées du Ciel & de la bonté de Dieu luy touchoient le [44] cœur, plus que celles de l'Enfer ne luy dōnoient de crainte. Il fut vne autrefois bien furpris, quand ayant manqué à se trouuer à la Meffe le Dimanche, il nous dit tout efperdu qu'il estoit; Comment donc? aurois-ie bien fait vn peché grief? ie ne le penfe pas! car vous ne m'avez pas encore parlé de ce peché. Auffi, luy difmes-nous, il n'y a que ton ignorance qui t'excuse. L'estant allé voir fur le soir, nous le trouuafmes tout penfif: Ah, ce dit-il, mes Freres, i'ay fait vne faute ce matin, mais i'en demande pardon à Dieu de tout mon cœur. Dans l'explication du fainct Sacrement de Penitence, il fut tout confolé de la bonté de Dieu, qui nous a laiffé vn moyen si facile & si efficace pour r'entrer en fa grace. Il auoit fait partie pour aller à quelques lieuës d'icy affifter vn sien nepueu en quelque ouirage, où il alloit (à son dire) d'autant plus volontiers que Nostre Seigneur nous commandoit de nous entr'aymer les vns les autres: mais ayant fçeu que le lendemain c'estoit le vray iour (c'est ainfi qu'en leur langue nous exprimons le Dimanche[]), il voulut differer à vn autre. C'est bien assez, disoit-il d'auoir fait la premiere faute, fans en faire vne seconde: Que si on me demande la

*His Hope.*

In less than a month, his cabin and that of his Brother were filled with sick people; he lost a great many of his relatives, and, above all, the last of his children, who was the heart of his heart. These domestic afflictions did not trouble him at all, he did not waver in the hope that he had in him who was trying him; he taught all his sick people the practice of entirely resigning themselves into the hands of so good a Father. Never would he permit any Sorcerer (these are the Physicians here) to set foot within his cabin. His sole recourse was to God, whom he besought ardently for their recovery. He had considerable trouble in withstanding the reproaches of his relatives, who remonstrated with him upon the manifest danger of death, together with the experience that they thought they had with their own remedies or sorceries. His courage even stimulated his brother-in-law [42] to stop the mouth of his invalid wife, who had dreamed about some sort of feast. "It does not matter if thou diest," this good man said to her, "provided that God be obeyed." His first care for the sick was to have them baptized, without awaiting their last hours. We baptized his eldest son, six or seven years old, believing he would not escape; he received the name of our holy Founder. The one who gave us the greatest satisfaction was one of his nephews, nineteen or twenty years old, whom we called Pierre; he is, thank God, following the example of his good Uncle. There was a pleasure in speaking of God to the sick, in this great cabin of five families.<sup>4</sup> Three of his little nieces—the eldest ten or twelve years old, and the other two, five or six, all intelligent girls—were of this number; they received in Baptism the names of Saints

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from the holy Ghost. He does not know exactly what expressions to use, in order to offer his thanks to him for having given him the faith. He prays every day for all his Nation, with so abundant grace that one must be of bronze not to be moved thereat. From day to day he himself finds new motives for performing acts of contrition, usually concluding thus, "Yes, my good God, I will honor you all my life, and will love you with all my heart!" He assured us one day that the thoughts of Heaven and of the goodness of God touched his [44] heart more than those of Hell gave him fear. At another time, he was very much taken aback, when he had failed to attend Mass one Sunday; he said to us very distractedly, "How now! have I really committed a grievous sin? I do not think so, for you have not yet told me of this sin;" and we answered him, "Then it is only thy ignorance that excuses thee." When we went to see him towards evening, we found him quite thoughtful. "Ah, my Brothers," said he, "I made a mistake this morning, but I am asking God's pardon for it with all my heart." In the explanation of the holy Sacrament of Penance, he was greatly consoled by the goodness of God, which has left us so easy and so efficacious a means of returning to his grace. He had formed a party to go some leagues from here, to assist one of his nephews in some work, where he was going all the more willingly (as he said) since Our Lord had commanded us to love one another; but having learned that the next day was the true day (it is thus we express Sunday in their language), he decided to defer it until another day. "It is quite enough," said he, "to have committed the first fault, without being guilty of a



dra par fois en prieres les trois quarts-d'heure entiers à deux genoux, qui est vne posture tres-difficile à vn Sauuage. 7. Au reste c'eust merueille des forces que Dieu luy donne pour combattre à tout propos les grandes difficultez que le Diable luy va fuscitant par ceux de sa Nation: qui à l'inuiter [46] à leurs festins infames & superstitieux, qui à se mocquer ouuertement de luy. Il nous dit vn iour avec sa naïfueté ordinaire, Ouy, mes Freres, ie suis tellement resolu de garder iusques à la mort la fidelité que i'ay voüé à mon Dieu, que si quelqu'une me vouloit faire retourner à mes premieres folies, il m'arracheroit plustost la vie. Bref, le precis de sa deuotion consiste en vne sainte tendresse de cœur que Dieu luy donne pour le grand & amoureux respect qu'il porte au saint Sacrement; pour l'honneur qu'il rend à son Ange gardien & son grand Patron, pour recommander à la sainte Vierge son país, & les ames des fidesles Trespassez.

Du commencement vne seule chose luy faisoit de la peine, c'estoit quand nous l'affeurions que Dieu a de coustume d'esprouuer ses plus fidesles seruiteurs par les souffrances & les tribulations: de fait il nous disoit n'agueres, qu'à propos de l'histoire de Iob il auoit souuent dit à Dieu, mon Dieu, ie vous prie ne faictes pas espreuue de ma foy, vous cognoissez mes plus secretes pensées, vous sçauiez que c'est tout de bon que ie croy en vous, hélas ne m'affligez point. Mais ceste infinie bonté qui le comble de iour en iour de nouuelles graces, luy fit bien peu apres changer de sentiment & de langage.

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scruples at the least thing. 6. He will sometimes continue in prayer for three-quarters of an hour, all the time on his knees, which is a very difficult position for a Savage. 7. Finally, it is wonderful how much strength God gives him to combat at every turn the great difficulties that the Devil continues to raise for him through the people of his Nation,—some by inviting him [46] to their infamous and superstitious feasts, others by openly ridiculing him. He said to us one day with his usual simplicity, “Yes, my Brothers, I am so determined to maintain even unto death the fidelity I have vowed to my God, that if any one wished to make me return to my former follies, he should sooner take away my life.” In short, his devotion may be summarized as a holy tenderness of heart that God gives him, for the great and loving respect that he shows to the holy Sacrament, for the honor he renders to his guardian Angel and his great Patron, and for commending to the holy Virgin his country and the souls of the faithful Departed.

At the beginning, only one thing caused him perplexity—that was our assertion that God was accustomed to try his most faithful servants through sufferings and tribulations. In fact, he said to us but recently, in speaking of the story of Job, that he had often said to God, “My God, I pray you, do not make a trial of my faith; you know my most secret thoughts, you know that it is in earnest I believe in you; alas! do not afflict me.” But that infinite goodness which from day to day overwhelms him with new graces, caused him, only a little later, to change his sentiments and his language.

I will finish this Chapter by saying that his constancy in goodness has made him and all his family

non feulement à ceux du bourg, mais meſme à tout le païs; en forte qu'on en parle fort diuerſement; les plus raiſonnables l'ont admiré, & l'admirent encore tous les iours; d'autres s'en [47] mocquent, & appellent ſa famille, par deriſion, la famille des Croyants. Il ſ'en eſt trouué quantité qui luy ont reproché les dangers où il ſe mettoit luy & les ſiens, ne ſe voulant ſeruir des remedes de tout le païs. Bref, le bruit a eſté quaſi vniuerſel, que ces bons Chreſtiens ſ'eſtoient poſſible affociez avec nous pour perdre toute leur nation par la maladie. Où Dieu l'a le plus eſprouué, eu égard aux langues meſdifantes; ce fut à mon aduis en vn voyage qu'il fit pour la chaffe de l'Ours: car bien que ceux qui ſongent icy le mieux, & croient ce qu'ils ont ſongé, paſſent par vne tromperie diabolique, pour les meilleurs chafſeurs; noſtre Chreſtien neantmoins qui ſe mocquoit de tous les ſonges retourna les mains vuides, avec le meſpris, ce luy ſembloit, de noſtre ſaincte Foy dans l'eſprit de ſes compagnons, leſquels attribuant le bon-heur de leur chaffe à leurs ſonges, luy donnerent bien du ſujet de patience, & le gaufferent ſanglamment ſur ſa croyance; il tint bon cependant, ſe retranchant touſiours dans l'entiere & forte reſignation à la ſaincte volonté de Dieu.

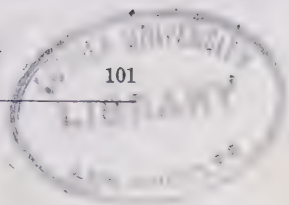
remarkable, not only to the people of the village, but also to the whole country, so that they talk about him very differently. The most reasonable have admired him, and are admiring him still more every day; others [47] ridicule him, and call his family, in derision, "the family of Believers." There were many who reproached him for the danger in which he placed himself and his relatives by not consenting to use the remedies of the whole country. In short, the report was almost universal that these good Christians were possibly associated with us to ruin their entire nation by the disease. The occasion upon which God most severely tried him,—as far as malicious tongues were concerned,—was, in my opinion, on a journey he made to hunt the Bear. For although those who have the best dreams here, and believe what they dream, pass, through some diabolical trick, for superior hunters, yet our Christian, who scoffs at all dreams, returned empty-handed,—with contempt for our holy Faith, it seemed to him, in the minds of his companions, who, attributing to their dreams the success of their hunting, gave him considerable occasion for patience by indulging in cutting sneers about his belief. He held firm, however, always intrenching himself in his complete and unwavering resignation to the holy will of God.



## CHAPITRE VII.

IOUR DE S. IOSEPH SOLEMNEL DANS LES HURONS  
POUR QUELQUES CIRCONSTANCES.

D'ESLORS que nous vîmes nostre bon Ioseph dans le train d'un veritable Chrestien, nous fouhaitâmes la mesme grace à sa femme [48] pour le bien de toute sa famille: car bien qu'elle creut en Dieu, elle ne se desfit pas si tost de tout ce qui estoit contraire à la loy de Dieu. Il pleût donc enfin, comme nous croyons, au grand S. Ioseph, Patron de ceste famille, & de tout le païs, luy toucher le cœur en forte, que nous iugeâmes à propos de disposer son Baptême pour le iour de sa feste. La veille de ce beau iour, son mary fit un festin solemnel à ses parents & à ses amis les plus considerables du bourg, où nous assistâmes. Il le commence par la benediction de l'Eglise; & pendant que la chaudiere se vuide il les entretient brauement; voicy ce qu'il leur disoit, Mes Freres, ie veux bien que vous sçachiez que ma femme est entierement resoluë de croire en Dieu, & le seruir: & que dès maintenant elle abandonne pour iamais toutes les superstitions du païs, pour estre baptisée. Pour moy, & le reste de nostre famille nous auons tous esté baptisez pendant la maladie. Echon paracheuera seulement quelque chose qui y manque; il termina toute la ceremonie avec l'action de graces des Chrestiens, qu'il fit à haute voix.



## CHAPTER VII.

DAY OF ST. JOSEPH A SOLEMN ONE AMONG THE HURONS,  
ON ACCOUNT OF CERTAIN CIRCUMSTANCES.

WHEN we saw our good Joseph in the course of a true Christian, we desired the same grace for his wife, [48] for the good of his whole family; for although she believed in God, she did not so soon put away all that was contrary to the law of God. Now it pleased, as we believe, the great St. Joseph, Patron of this family and of all the country, to touch her heart in such a way that we deemed it fitting to arrange her Baptism for the day of his feast. On the eve of that auspicious day, her husband made a solemn feast to his relatives and friends, the most prominent people of the town, at which we were present. He began it with the benediction of the Church; and, while the kettle was being emptied, he entertained them nobly. This is what he said: "My Brothers, I am pleased to have you know that my wife is entirely resolved to believe in God and to serve him, and that from now on she abandons forever all the superstitions of the country, in order to be baptized. As for myself and the rest of my family, we all were baptized during our sickness. Echon will only finish a certain thing that remains to be done." He ended the whole ceremony with the Christian thanksgiving, which he uttered in a loud voice.

The news was no sooner spread through the village

La nouvelle ne fut pas plustost respanduë par la bourgade, que nous allions ouurir la Feste; quand nostre cabane se trouua pleine non seulement des plus considerables, mais d'une grande partie de la jeunesse; en sorte que si elle eût esté capable, ie ne sçay s'il fut resté personne dans le bourg. La cabane estoit parée assez honnestement pour nostre pauvreté; fur tout nous y admirions vn silence extraordinaire pendant toute la ceremonie; foit que l'éclat que nous y apportions [49] leur donna dans les yeux, foit que le S. Esprit leur toucha pour lors les cœurs. Ce qui nous rauisoit le plus, ce furent nos Neophytes, le bon Ioseph, Marie sa femme, Pierre son nepveu, & deux de ses petites niepces baptisées en danger de mort. Son frere eust esté de la partie, ne manquant pas de foy ny de bonne volonté pour cela; mais parce qu'il auoit de la peine à quitter vn mestier diabolique, auquel il est passé maistre, nous l'auions remis pour vn autre temps; lors que nous supplerions les ceremonies du baptesme, que nous auions esté contraints d'obmettre à celui de sa femme & de ses deux enfans: Mais ceste femme (qui n'estoit venuë qu'en intention de voir) touchée, comme il est à croire, du S. Esprit, fendit la presse avec son petit garçon qu'elle auoit à la mammelle, & vne petite fille de cinq à six ans, demandant la mesme faueur qu'on alloit faire aux autres. Chose qui augmenta beaucoup la ioye de ce grand iour.

Nous commençâmes la celebrité par vne priere, que nous chantâmes en leur langue, laquelle nous auions composée exprez, en faueur de cette heureuse famille. Je ne dis rien de la deuotion du Pere de famille, qui redoubla en ceste celebre action. Apres

that we were going to open the Feast, than our cabin was filled, not only with the more prominent Savages, but also with a great many young people; so that, if it had been large enough, I do not know whether there would have been any person left in the town. The cabin was adorned quite respectably, considering our poverty; what pleased us above all was an extraordinary silence which prevailed throughout the ceremony, either because the display we made therein [49] suited their fancy, or because the Holy Ghost touched their hearts for the time. What delighted us most was our Neophytes—the good Joseph; Marie, his wife; Pierre, his nephew; and two of his little nieces, baptized when in danger of death. His brother might have been of the party, lacking neither faith nor good will in this matter; but as it was difficult for him to give up a diabolical trade, in which he is a past master, we had put him off until another time, when we could supply the ceremonies of baptism that we had been obliged to omit in that of his wife and his two children. But this woman (who had come intending only to look on), touched, as it is to be believed, by the Holy Ghost, broke through the crowd with her little boy at her breast, and a little girl of five or six years, asking for the same favor that was to be conferred upon the others,—an event which largely increased the joy of this great day.

We began the celebration with a prayer that we chanted in their language, and that we had composed expressly in favor of this happy family. I say nothing of the devotion of this Father of a family, which redoubled in this solemn act. After the ceremonies of baptism, Our Superior, addressing the whole as-

les ceremonies du baptesme N. Superieur s'adressant à toute l'affemblée, leur parla hautement de la sainteté du Mariage parmy les Chrestiens. Puis interrogeant là dessus nostre Ioseph & Marie sa femme, qui luy satisfirent pleinement, il procede aux ceremonies de l'Eglise pour leur mariage, dont il est à croire qu'ils receurent la grace, que sembloit meriter la fidelité qu'ils s'estoient gardez iusques alors. La [50] foule estant escoulée, nos deux mariez, & leur nepveu Pierre approcherēt de la Sainte Table; referuant cette faueur aux autres, quand elles en feroient capables. Nous les bienueignâmes en compagnie de fix des plus notables d'un petit festin de quelques poissons enfumez. Ils monstrent par leur Ho ho ho redoublez le contentement qu'ils en receurēt, possible pour les beaux discours avec lesquels N. Superieur affaifonnoit ce peu que nous gardions depuis l'Automne.

Dieu nous destrema vn peu cette ioye, en ce qu'Anne la belle sœur de Ioseph (c'est elle qui se presenta de son bon-gré pour accompagner les autres au baptesme avec ses deux enfans) fust prise mesme le soir d'une fiebure si maligne, que la voila au tombeau en moins de 2. fois 24. heures. Nous auions beau nous cōsoler sur ce qu'elle estoit morte apres les deuoirs d'une bonne Chrestienne, car d'un costé l'affliction soudaine de cette bōne famille, & d'ailleurs l'estōnement vniuersel de toutes les cabanes, nous donnoient bien dequoy penser, & recommander à Dieu son affaire. En effect il s'en trouua qui demanderent froidement à vn de nos domestiques, quel present nous auions fait pour satisfaire aux parens de la defuncte, que nous auions fait mourir si tost, en

sembly, spoke to them boldly of the sanctity of Marriage among Christians; then questioning on this subject Joseph and Marie his wife, who answered him very satisfactorily, he proceeded to the ceremonies of the Church for their marriage, in which it is to be believed they received the grace which the fidelity they had kept up to that time seemed to merit. The [50] crowd having dispersed, our married pair and their nephew Pierre approached the Holy Table,—this favor being withheld from the others until they should be qualified therefor. We welcomed them, together with six of the more notable persons, with a little feast of some smoked fish; they showed by their repeated “Ho, ho, ho,” the satisfaction they felt, possibly on account of the eloquent discourse with which Our Superior seasoned this little treat that we had kept since Autumn.

God somewhat tempered this joy, for Anne, the sister-in-law of Joseph (she who presented herself of her own free will, with her two children, to join the others in their baptism), was taken the same evening with a fever, so malignant that she was in the grave in less than 48 hours. It was in vain that we consoled ourselves that she had died after performing the duties of a good Christian; for, on the one hand, the sudden affliction of this good family, and on the other, the universal amazement of all the cabins, gave us much whereon to reflect, and to commend to God as his affair. In fact, there were some who coldly asked one of our domestics what present we had made to satisfy the relatives of the dead woman, whom we had so quickly killed by baptizing her. It was an act of Providence that this death was not more generally known, which no doubt



la baptifant. Ce fust vn coup du Ciel, de ce que cette mort n'efclata pas dauātage, laquelle fans doute eust efté d'une confequence plus finiftre, tant y a que peu de perfonnes en ont parlé, & la famille Chreftienne n'a rien perdu de la confiance qu'elle auoit en nous. Rien ne tenoit tant en ceruelle le bon Iofeph fon beau-frere, que l'apprehenfion d'un coûté, Que cette [51] mort fi foudaine, ne fust la naiffance d'une nouuelle perfecution: d'autre part, Que fon petit nepueu, faute de Nourrice (lefquelles on ne rencontre pas icy comme en France) ne la fuiuit toft apres. Nous venant voir fur le foir il fit fes prieres accoustumées, lesquelles il accompagna de tout plein d'actes heroïques de refignation. Mon bon Dieu, ie ne fuis qu'en peine (disoit ce Chreftien) de mon petit nepueu; conferuez le mon Dieu pour vostre feruice. Si vous luy faites la grace d'atteindre l'vfage de raifon, ie m'oblige dés maintenant à l'instruire, car tout mon fouhait n'est autre que de le voir vn iour capable de vous recognoiftre, pour vous honorer & vous aymer de tout ce que vous luy auez donné.

Pour dire vn mot de Marie Annetta fa fême elle est trop heureufe d'auoir rencōtré vn si bon Pere en vn si fidelle mary. Elle se confesse fouuent; ce qui nous fait efperer qu'elle perfeuerera, c'est qu'elle va rondement & à cœur ouuert; de plus elle n'a iamais vefcu dans le libertinage où se iettent icy les filles & les femmes. Ce nous est vne confolation inexplicable, de ce que les actions vertueufes de ces nouveaux Chreftiens, contraignent en fin ces peuples d'aduouer ce qu'ils ne pouuoit croire, Que les Hurons auffi bien que les François, peuuent garder la loy de Dieu. Ils n'ofent plus nous dire que nos pays

would have resulted in more direful consequences; as it was, few persons spoke of it, and the Christian family lost none of the confidence they had in us. Nothing so engrossed the mind of the good Joseph, her brother-in-law, as the fear, on the one hand, that this [51] so sudden death might be the source of a new persecution; and, on the other, that his little nephew, for lack of a Nurse (they are not to be found here, as in France), might soon follow her. When he came to see us towards evening, he offered his accustomed prayers, which he accompanied with many heroic acts of resignation. "My good God, I am only troubled about my little nephew" (said this Christian); "preserve him, my God, for your service. If you grant him the grace to attain to the use of reason, I bind myself henceforth to instruct him; for my sole desire is to see him some day capable of knowing you, that he may honor and love you for all that you have given him."

Now one word about Marie Annetta, his wife. She is only too fortunate in having encountered so good a Father in so faithful a husband. She confesses often; what makes us hope that she will persevere is that she goes on frankly and heartily; moreover, she has never lived in the libertinage to which the girls and women here abandon themselves. It is an inexpressible consolation to us that the virtuous actions of these new Christians finally constrain these peoples to admit what they could not believe, that the Hurons as well as the French can keep the law of God. They no longer dare to tell us that our countries are different, and that, as their land cannot furnish them the fruits that grow in France, they are not (they say) as capable as we are of the virtues

font differents; & que, comme leur terre ne peut pas leur fournir les fruits qui croissent en France; aussi ne font-ils pas (à leur dire) capables comme nous, des vertus du Christianisme. Ils n'ont donc plus rien, qui les retienne, que leur infirmité, & la foiblesse de courage, qui manque [52] autant à plusieurs Chrestiens d'Europe, pour quitter leurs mauuaies inclinations, qu'aux barbares de ce nouveau monde. Nous changeons donc maintenant de batterie, nous resoluant d'entreprendre particulièrement les adultes, attendu que le chef d'une famille estant à Dieu, le reste ne nous fera pas beaucoup de resistance.

of Christianity. There is nothing more to hold them back, then, but their own weakness and want of courage,— which is lacking [52] to many European Christians as well as to the barbarians of this new world,— from renouncing their own evil propensities. Accordingly we are now changing our tactics, resolving to attack especially the adults; for, if the chief of a family is for God, the remaining members will not offer us much resistance.

## CHAPITRE VIII.

NOSTRE EMPLOY PENDANT TOUT L'HYUER QUAND CES  
PEUPLES SONT PLUS SEDENTAIRES.

N OVS auons esté fept des Nostres ceste année parmy ces Peuples, en deux Residences. Le R. P. Iean de Brebeuf nostre Superieur, les PP. Charles Garnier, Paul Ragueneau, & moy en ceste nouvelle du bourg Offoffanë, sous le titre de l'immaculée Cõception. Les PP. Pierre Pijart, Pierre Chastellain, & Ifaac Iogues à sainct Ioseph à Ihonattiria.

Le peu de temps que nous a laiffé l'instruction, & le fecours que nous rendons icy aux malades, nous l'auons employé a fonder quelques bons esprits, que nous iugiõs les plus dociles & les plus capables d'autoriser la doctrine que nous preschions. Entr'autres la famille de Ioseph a occupé vne bonne partie de nos soins; Dieu nous en ayât fait present, dès nostre arriuée en ce bourg. L'opinion qu'il a de nous luy fit naistre vn grand desir de sçauoir lire & escrire, comme il nous voyoit faire: il trouua incontînēt des Maistres tous pleins de bonne volonté. Il a passé vne bonne partie de [53] l'hyuer en cēt estude, avec vne patience, & vne assiduité digne de son courage: au reste, avec vne telle pureté d'intention, qu'il nous demandoit n'aguères, s'il y auroit du peché, de desirer sçauoir l'escriture, non seulement pour pouoir coucher par escrit ce qui regarde l'aduancement de

## CHAPTER VIII.

OUR OCCUPATIONS DURING THE ENTIRE WINTER, WHEN  
THESE TRIBES ARE MORE SEDENTARY.

THERE have been seven of Ours this year among these Peoples, in two Residences,—the Reverend Father Jean de Brebeuf, our Superior, Fathers Charles Garnier, Paul Ragueneau, and myself, in this new residence in the village of Ossossanë, under the title of the immaculate Conception: Fathers Pierre Pijart, Pierre Chastellain, and Isaac Jogues, in saint Joseph at Ihonatiria.

The little time remaining to us, after instruction and the help we render to the sick here, has been spent in sounding some good minds, that we consider the most docile and the most capable of giving authority to the doctrine that we preach. Among others, Joseph's family has occupied a good part of our attention, God having made us a present of them since our arrival in this village. The esteem in which he holds us inspired in him a strong desire to learn to read and write, as he saw us do; he immediately found most willing Masters. He passed a good part of [53] the winter in this study, with a patience and assiduity worthy of his courage,—moreover, with such purity of motive that he recently asked us if there would be any sin in wishing to know how to write, so that he could set down in writing not only what concerned the progress of his soul, but also the affairs of the country. This labor has not been in



fon ame, mais auffi les affaires du païs. Ce trauail n'a pas eſté inutile: pour l'eſcriture, il y aura vne grâde facilité; la lecture luy couſtera vn peu plus. La difficulté que nous auons eu à luy en expliquer le ſecret, l'a vn peu retardé: neantmoins nous eſperons que dans peu de tēps il en viendra à bout. Vous ferez conſolé de receuoir vne de ſes lettres, ie vous donne deſia parole qu'elle eſt toute de ſa main. En eſchāge le profit a eſté bien grand pour nous, car en luy ſeruants de Maîtres pour la lecture, nous nous ſommes façonnez vn bon Maître en la langue; quand nous luy demandons les initiales ou finales des mots, ce qui eſt quelquefois quaſi imperceptible, il nous les dit fort diſtinctement; ſi qu'il nous ſeruira fort, avec l'ayde de Dieu, pour les coniuguaiſons. Il nous a meſme dicté pluſieurs beaux diſcours ſur nos Saints Myſteres, dans vne ſuite fort iudicieuſe; mais ſi diſtinctement que vous ne perdrez pas vne ſyllabe.

Le 8. de Decembre, nos Sauuages eſtants de retour de leur peſche, nous priſmes reſolution de les enſeigner publiquemēt. Or comme les feſtins ſont les groſſes cloches du païs, nous en fiſmes vn, auquel nous inuitaſmes les Chefs de chaque cabane. La compagnie eſtoit d'enuiron cent cinquante perſonnes. Ils approuuerent noſtre deſſein; & à les entendre, au moindre mot ils ſe deuoient rendre chez nous. Mais leur peſche ayant [54] eſté fort heureuſe, les feſtins continuels les occuperent en forte nuit & iour, que nous ne pûmes les aſſembler auant le 9. de Ianuier. Ce iour donc le premier Capitaine ſecondant noſtre deſſein, fit vn feſtin chez luy, à l'iſſuē duquel il arreſta la compagnie. Mes Nepueux, leur dit ce bon vieillard, demeurez icy, nous allons tenir conſeil, ie m'en

vain; as for the writing, it will be very easy for him, but the reading will cost him a little more effort. The difficulty we had in explaining to him the secret has somewhat delayed him; nevertheless, we hope that in a short time he will succeed. You will be comforted by receiving one of his letters; I give you my word, at the outset, that it is all written by his own hand. In exchange for this, we have profited greatly, for, in serving him as Instructors in reading, we have made for ourselves a good Master in the language. When we ask him the initial or final letters of the words, which are sometimes hardly distinguishable, he utters them for us very distinctly; so he will be of great service to us, with the help of God, in the conjugations. He has even dictated to us several excellent speeches upon our Holy Mysteries, in a very logical sequence; but he speaks so distinctly that you do not lose a syllable.

On the 8th of December, our Savages having returned from their fishing, we decided to teach them publicly. Now, since feasts serve as the great bells of the country, we made one of these, to which we invited the Chiefs of each cabin. The company numbered about one hundred and fifty persons. They approved our plan, and, to hear them, they were bound to come to our house at the least intimation. But their fishing having [54] been very successful, they were so occupied in continual feasting night and day that we could not call them together before the 9th of January. On that day, then, the foremost Captain, seconding our plan, made a feast at his house, at the end of which he detained the company. "My Nephews," said this good old man to them, "remain here; we are going to hold a council; I am

vay y inuiter les principaux, qui ne font pas icy. Tous ne furent pas plustost affemblez, que ce bon homme leue sa voix, & dit; cét Echon qui assemble icy le Cōseil: or bien que ie ne sçache pas son dessein, ie iuge pourtant que l'affaire qu'il a à nous traiter est importante, c'est pourquoy que tous l'escoutent attentivement.

Le Pere auoit vne belle occasion, aussi s'en seruit-il tres à propos, & les toucha si puissamment, qu'un des Anciens sembla luy reprocher d'auoir trop differé à leur parler d'une chose de telle importance, comme est la vie qui nous attend apres nostre mort: & cela avec vne eloquence qui ne sentoit rien du Sauuage. Mais cōme il deffendoit vne mauuaise cause, on luy monstra doucement qu'il se plaignoit à tort de nostre silence. Et ce que l'assemblée admira le plus, ce fut la repartie de nostre Ioseph, qui nous seruit icy d'Aduocat: car ce braue Chrestien reprit courageusement un de ses cousins, qui se plaignoit malicieusement, de ce que pas un des François n'estoit mort pendant la contagion. Le remede, disoit-il, dōt ils se seruent c'est de croire en celuy qui a tout fait, il ne tient qu'à toy de t'en seruir. Nous leur sommes trop obligez de ce qu'il font venus de si loing, pour nous donner la connoissance de ce remede si salutaire, lequel, Dieu mercy, ils m'ont enseigné; ce [55] m'est trop de gloire, de croire comme les François. Le reste de son discours va de mesme air en faueur de nostre Foy. Cette generosité fut louée des plus sages. Le succez de ce premier conseil ou assemblée fut; que ce qu'on y auoit deduit touchant l'Enfer & le Paradis, auoit grandement remeué les consciences, chacun en tirant les cōclusions que sa passions luy fournissoit. Un

going to invite to it the principal men who are not here." No sooner were all assembled than this good man raised his voice and said, "It is Echon who assembles here this Council; now although I do not know his purpose, I judge, nevertheless, that the matter about which he is to treat with us is important; hence let all listen attentively."

The Father had a fine opportunity, and he made good use of it, touching them so deeply that one of the Old Men seemed to reproach him for having too long deferred speaking to them about a matter of so much importance as is the life that awaits us after our death,—expressing this with an eloquence that showed nothing of the Savage. But as he was defending a wrong cause, it was explained to him kindly that he was wrong in complaining of our silence. What the assembly admired most was the answer of our Joseph, who served us here as Advocate; for this brave Christian courageously reproved one of his cousins, who maliciously complained that not one of the French had died during the contagion. "The remedy which they use," said he, "is to believe in him who has made all; it only depends upon thee to avail thyself of this. We are under too great obligations to them for coming from so great a distance to give us the knowledge of this so salutary remedy, which, thank God, they have taught me; it [55] is for me a great glory to believe the same as the French do." The rest of his discourse proceeded in the same way, in favor of our Faith. This generosity was praised by the wiser ones. The outcome of this first council or assembly was that what had been brought out touching Hell and Paradise had greatly stirred up their consciences, each one drawing there-

vieillard entr'autres, homme d'esprit, & respecté pour son aage & sa prudence, témoigna au sortir qu'il fouhaitoit fort que nous voulussions les assembler ainsi plus fouuent.

Cependant si nous eufmes de la peine à assemblée ce premier, le second ne nous cousta pas moins. Il nous fallut attēdre quinze iours, pour obeïr aux songe d'un vieil richard, pour la fanté duquel ce bourg estoit tous les iours de feste. Enfin le Pere gaigna le plus considerable de tous les Anciens: il l'engage fortement dans nostre dessein: sçauoir, qu'il auoit à leur dire des choses nouuelles de l'Enfer, & sur tout comme ce ne sont pas fables, ainsi que la plupart s'estoit imaginé. Dōc le 1. de Feurier, voila l'auditoire plus beau que deuant, avec bonne deuotion de prester l'oreille à nostre Predicateur. Il prit le sujet de son discours, sur ce que, si pour eschaper les mains des Iroquois leurs ennemis, ils n'espargnoient aucune industrie; à plus forte raison deuoient ils se tenir sur leur garde, pour ne tōber un iour entre les mains d'un ennemy cruel, qui les tourmentera pour un iamaïs. C'est à mon grand regret que ie ne puis icy rapporter la naïfueté du lāgage, que le Pere possede parfaitement, sans doute ie iugeay ce discours capable de cōuaincre le cœur le plus endurcy. Mais [56] ce qui fut, à mon aduis, le plus persuasif; ce fut le discours de ce bon Capitaine, qui pour encherir sur ce que le Pere leur auoit auācé, loia tout haut nostre Ioseph, & exhorta ceux du bourg à se faire instruire. A tout cela ils redoublent leur Ho, Ho, Ho, ce qu'ils font quand ils agrēent la cōclusion d'un Capitaine. Ils demeurent en fuite dans un profond silēce; iusques à ce qu'un autre vieillard s'adressant au Pere l'aduertit



from the conclusions that his own inclinations furnished. One old man, among others,—a man of intelligence, and respected on account of his age and prudence,—declared, at leaving, that he earnestly wished that we would oftener call them together thus.

However, if we had trouble in assembling this first one, the second cost us no less. We had to wait two weeks in obedience to the dream of a rich old man, for whose health this village was having daily feasts. At last, the Father gained over the most influential one of all the Old Men, and strongly interested him in our plan,—which was that he had something new to tell them about Hell; and, above all, that these are not fables, as the majority of them had imagined. Accordingly, on the 1st of February, behold a larger audience than before, all disposed to lend ear to our Preacher. He took as the subject of his discourse this thought,—that if, to escape the hands of the Iroquois, their enemies, they spared no ingenuity, with how much more reason should they keep upon their guard not to fall some day into the hands of a cruel enemy, who will torment them forever. It is my great regret that I cannot here reproduce the simplicity of the language, which the Father possesses perfectly; I considered this discourse without doubt capable of conquering the hardest heart. But [56] what was, in my opinion, the most persuasive was the discourse of that good Captain,—who, in order to enhance what the Father had held forth, praised our Joseph very highly, and exhorted the people of this village to receive instruction. To all this, they redoubled their “Ho, Ho, Ho,” which they utter when they accept the conclusion of a Captain. Then they



de tesmoigner sa ioye en plein conseil, attendu qu'il auoit obtenu ce qu'il pretendoit. Nous châtâmes alors l'Hymne, *Veni Creator*, que nous iugeâmes le plus cōuenable à cette rencontre. Les prieres finies, chacun s'entretint vn assez long temps sur le fuiet du cōseil. Or n'estoit que ie crains d'estre ennuyeux, ie coucherois icy les diuers sentimens de ces Barbares; ils butoient tous à ce point, qu'en fin il falloit nous croire, & croire en Dieu! Apres tout, ils adiouterent d'un commun consentement, que dorefnauant ils recognoistroient le Pere Superieur cōme vn des Capitaines de la bourgade; & qu'en fuite, il assembleroit le conseil en nostre cabane toutes & quantesfois qu'il trouueroit bon.

Depuis ce Sermon, nous auons remarqué vn notable changement dās toutes les cabanes: chacun ne parloit plus que de la resolution qu'on auoit prise de Croire. Il s'en est trouué mesme qui ont fait des festins exprés, pour faire entendre que toute leur famille desiroit embrasser nostre foy. Quelques estrangers mesmes ayant fçeu le tout comme il s'estoit passé, se promettoient de fuiure ceux-cy. Mais hélas! *Non omnis qui dicit mihi Domine Domine, intrabit in regnum cœlorum*: ils ressembloient quasi tous à leur bon Capitaine [57] dont ie viēs de parler, cēt homme gouste veritablement les veritez eternelles de nostre sainte creance; mais il n'est pas pour se refoudre en vn moment à quitter vne vie qu'il meine il y a tant d'années. Je le recommande, & tous ses sujets à ces saintes Ames de France, à ce qu'il plaise au Maistre souuerain des cœurs de regarder enfin ce bon vieillard en pitié, car il feroit pour fauoriser cette Eglise, naissante par son exemple, autant qu'il l'autorise

remained in profound silence, until another old man, addressing the Father, admonished him to express his joy in open council, considering that he had obtained what he had solicited. We then chanted the Hymn *Veni Creator*, which we considered the most suitable to this occasion. The prayers finished, they all conversed for a considerable time upon the subject of the council. Now if I did not fear to be tedious, I would set down here the various opinions of these Barbarians; they all aimed at this point, that they must, after all, believe us and believe in God! Finally, they added, by common consent, that thenceforward they would recognize the Father Superior as one of the Captains of the village, and that consequently he could assemble the council in our cabin at any and all times he might choose.

After this Sermon, we noticed a remarkable change in all the cabins; every family talked about nothing except the resolution they had made to Believe. There were even some who made feasts expressly to announce that all their family desired to embrace our faith. Even some strangers, upon learning all that had taken place, promised to do likewise. But alas! *Non omnis qui dicit mihi Domine Domine, intrabit in regnum cælorum*; nearly all are like their good Captain [57] of whom I have just spoken; this man really enjoys the eternal truths of our holy belief, but he is not inclined to resolve in a moment to give up a life that he has led for so many years. I commend him and all his subjects to those saintly Souls in France, for this—that it may please the sovereign Master of hearts finally to look with pity upon this good old man; for he is disposed to favor this infant Church by his example, inasmuch as he daily gives

tous les iours dans les assemblées, où il parle de nostre Foy avec aduantage. Helas! s'il est difficile en Europe de conuertir vn grand Pecheur; il est icy encore plus mal-aisé de faire changer de cœur à vn Infidelle; c'est battre l'air, que de luy parler de l'vnité d'un Dieu. Tous nos motifs de credibilité qu'on apporte touchant la venuë du Fils de Dieu sur terre, leur font des tenebres en plein midy.

Voicy à peu près ce qui les fait ioindre à la Verité que nous leur preschons. 1. L'art de coucher sur le papier les choses esloignées. 2. La grande conformité avec la raison qui se retrouue en toutes nos maximes. 3. L'vnité de nostre doctrine; s'estonnans qu'on leur dit à Kébec le mesme que nous leur preschons icy. 4. Nostre assurance à maintenir ce que nous enseignons. 5. Le mespris qu'ils nous voyent faire de la mort, & de tous les dangers qu'il nous faut effuyer. 6. L'auersion qu'ils admirent aux François, de toute sorte de sensualité, à laquelle ils se laissent emporter par une pente qu'il leur est naturelle. 7. L'opinion qu'ils ont maintenant, que nous ne sommes pas gens à nous tromper en chose de si grande importance. 8. Cette confiance Chrestienne en la bonté [58] de Dieu, qu'on leur montre dans les aduersitez qui se rencontrent. 9. Ce principe. Que l'homme ne s'est pas formé luy-mesme: & qu'en fuite il faut monter iusques à son origine, qui ne peut estre qu'un Estre independant. 10. La vanité qu'ils vont decouurant en leurs resueries ordinaires.

Depuis le bon succez de ce conseil; la curiosité de voir nos Images, & d'entendre nostre chant attire ces peuples, les Dimanches & les Festes en nostre

it his support in the assemblies, where he speaks highly of our Faith. Alas! if it is difficult in Europe to convert a great Sinner, it is still harder here to cause a change of heart in an Unbeliever; it is like beating the air to speak to him about the unity of God, and all the motives for belief that we adduce, in regard to the coming of the Son of God upon earth, are to him like darkness at noonday.

Here is an outline of what inclines them to the Truth that we preach to them. 1. The art of inscribing upon paper matters that are beyond sight. 2. The strict conformity to reason that is found in all our maxims. 3. The unity of our doctrine; for they are astonished that the same things are told them at Kébec as we preach here. 4. Our own certainty in upholding what we teach. 5. The contempt that they see us show for death and for all the dangers we have to incur. 6. The aversion among the French, which they admire, to all kinds of sensuality, to which they abandon themselves through a propensity that is a part of their natures. 7. The opinion they now have that we are not people to deceive ourselves in a matter of so much importance. 8. That Christian confidence in the goodness [58] of God that we have shown them in the adversities we have suffered. 9. This principle: That man did not create himself, and consequently must go back to his origin, which can only be an independent Being. 10. The vanity they are continually discovering in their usual notions.

Since the successful issue of this council, the curiosity to see our Images and to hear our songs attract these peoples to our cabin on Sundays and Feast days, where we appear in our surplices to offer public pray-

cabane, où nous paroiffons avec nos furplis pour les prieres publiques. En voicy l'ordre. N. Superieur commence par vne Oraifon en leur langue, qu'il prononce dans le ton ordinaire des Confeils. Elle eft vn peu longue, comme eftant faite pour leur instruction, auffi bien que pour les recommander à Dieu. A mefme deffein nous chantons en fuite le fymbole des Apoftres en rhymes du païs. Tout cecy n'eft que pour les difpofer au Catechifme, où il nous faut autant de varieté qu'en France, car ils ont vniuerfellement l'efprit bon. Icy nostre Iofeph fait merueilles, car par fois faifant du retif, tantoft de l'ignorant, ores du Docteur, il donne fujet à Nostre Catechifte d'expliquer par Dialogue & avec plus de clarté, ce qui d'ailleurs ne fe conceuroit qu'à demy. Il n'eft pas croyable comme quoy ces demandes & ces refponfes leur agréent, & les tiennent dās l'attention. Suit quelque Hymne de l'Eglife, pour finir le tout par vne priere fur le ton de quelque air approchant de leurs chanfons qu'ils aiment fort. Ces Catechifmes leurs plaifent grandemēt, & n'en fortent quafi iamais fans leur acclamation de ioye & d'approbation, Ho, Ho. Ce qui eft le [59] plus admirable pour le païs eft, que ny les grands ny les petits ny ont autre atrait que le defir d'entendre, & la curiosité de voir, auffi nostre pauvreté ne fuffiroit pas ou aux prefents, ou aux feftins. Vn certain aueugle d'environ cent ans, voulut à fon tour faire fon objectiō au Catechifme & apporta la plupart de fes refueries; mais nostre Iofeph luy refpondit avec tant de modestie & de prudence qu'il fe fit admirer de tout le monde. Iamais il n'eût fi beau jeu, & c'eft de verité à regret que ie tranche fes beaux difcours.



ers. This is the order we observe: Our Superior begins with a Prayer in their language, which he pronounces in the tone generally used in the Councils; it is somewhat slow, being employed for their instruction, as well as to commend them to God. With the same object, we afterwards sing the Apostles' creed in the native rhymes. All this is only to prepare them for the Catechism, in which we need to have as much variety as in France, for they have universally good understanding. Here, our Joseph does wonders; for acting sometimes as objector, sometimes as ignoramus, and anon the Doctor, he gives opportunity to Our Catechist to explain by Dialogue, and with more clearness, what otherwise would be only half understood. It is hardly credible how much these questions and answers please them, and hold their attention. There follows some Church Hymn, and then all is ended with a prayer, intoned to some tune resembling their own songs, of which they are very fond. These Catechisms please them greatly, and they seldom go away from them without their exclamation of pleasure and approbation, "Ho, Ho." What is [59] most creditable to the country is, that neither adults nor children have any other attraction to this exercise than the desire to hear, and the curiosity to see, as our poverty would not be equal either to presents or to feasts. A certain blind man, about a hundred years old, tried in his turn, to offer his objections to the Catechism, and brought up against it the greater part of his theories; but our Joseph answered him with so much modesty and prudence that he won the admiration of all. Never had he so good an opportunity; and it was with real regret that I cut short his admirable discourse.



Celuy de qui nous esperons de plus apres Ioseph, c'est vn des plus honorables Capitaines. Il parle de nostre saincte Foy avec honneur, y exhortant la ieunesse. Il se mocque de ses songes, & se plaist fort à prier Dieu, si qu'il nous inuita n'agueres à vn sien festin; apportant, pour nous y attirer puissamment, que nous y donnerions la benediction des Chrestiens, & dirions les graces de l'Eglise: mais nous en estât dispenfez force nous fut de luy dōner vn de nos domestiques qui suppleroit pour nous le *Benedicite*, & les graces qu'il demandoit. Ce fut là où ce bon vieillard prit fujet de parler honorablement de nostre bon Dieu & de sa saincte Loy: attribuant à nos prieres la bonne pesche qu'il auoit fait cette Automne. Les plus touchez d'entr'eux adressent souuent cette priere au Ciel. O vous qui auez fait le Ciel & la terre assistez-moy, ie desire me desfaire de tout ce que vous auez defendu: aydez-moy en cecy & en cela qui me donne bien encore de la peine. Dieu vueille benir ces belles semences, qui ne nous promettent que de bons fruiçts.

Bref quelques ieunes hommes se rengent chez [60] nous constamment depuis l'Hyuer, l'instruction desquels nous employe grandement: Ils se font d'eux-mesmes offerts à nous, avec beaucoup de tesmoignage de bonne volonté. Nous ne precipiterons pas neantmoins leur baptesme, à raison que nous les mettrions quasi dans l'impossibilité de trouuer party, n'y ayant point encores icy de ieunes filles bien Chrestiennes. Iusques à ce que nous ayons vn bourg qui soit tout à Dieu, les mariages de nos nouveaux Chrestiens nous dōneront de la peine. Nous recommandons d'affection à V. R. & à tous nos Peres & Freres ces bons

The one on whom we build the strongest hopes, after Joseph, is one of the most reputable Captains. He speaks of our holy Faith with respect, exhorting the young people to receive it. He ridicules his dreams and takes great delight in praying to God,—so much so that he recently invited us to one of his feasts, offering as a powerful inducement for us to come, that we should there give the benediction of the Christians, and utter the thanksgiving of the Church. But as we excused ourselves from doing this, we were obliged to give him one of our domestics, who could supply in our stead the *Benedicite* and the thanks that he asked. It was there that this good old man took occasion to speak honorably of our good God and of his holy Law, attributing to our prayers the success of his fishing this Autumn. Those among them who are most interested often address this prayer to Heaven: “Oh you who have made Heaven and earth, help me; I wish to free myself from all that you have forbidden; help me in this and in that which still causes me trouble.” May God be pleased to bless these fine seedlings, which promise us good fruit.

In short, some young men have placed themselves on [60] our side, ever since Winter, and their instruction has occupied much of our time; they offered themselves to us of their own accord, with many evidences of good will. However, we shall not hasten their baptism, because this would render it almost impossible for them to find wives, since there are, as yet, no good young Christian girls here. Until we have a village that is entirely devoted to God, the marriages of our new Christians will occasion us difficulty. We affectionately commend to

vieillards, lesquels bien qu'ils ne soient pas Chrétiens, ne laissent pas de donner vn credit à nostre sainte Foy.

Ce que nous battons maintenant est, de leur leuer les difficultez que le diable leur fait naistre aux rencontres, sur leurs songes, leurs danfes, fueries & festins. La raison que nous leur alleguons de nostre propre experience en tout plein d'idolâtres & d'infidèles, & cōme ceux fraichement du Paraguay, les contente le plus; lesquels enfin ont ouuert les yeux à la verité de l'Euangile. Quoy qu'il en soit, le plus grand fruit que nous esperons de ce pays, fera, Dieu aydant, dans les conferences particulieres, pour y persuader ceux que nous iugerons pouuoir gagner à Dieu. Ce qui n'est pas l'affaire d'un iour. Si nous eussions esté le nombre que nous souhaiterions en ces commencemens, ie ne doute pas, que le salut de ces peuples n'en fust de beaucoup plus aduancé.

Your Reverence, and to all our Fathers and Brethren, these good old men, who, although they are not Christians, nevertheless lend their influence to our holy Faith.

What we are contending for now is to overcome the obstacles that the devil causes to rise before them, at times, concerning their dreams, their dances, sweats, and feasts. The argument that satisfies them best is that which we advance to them concerning our own experience with many idolaters and infidels, such as those recently in Paraquay,<sup>5</sup> who have finally opened their eyes to the truth of the Gospel. However this may be, the greatest fruit we hope from this country will be, God helping, in conversations with individuals, to persuade those whom we shall consider it possible to win over to God; which is not the affair of a day. If we had had the number we desired at the beginning of our work, I have no doubt that the salvation of these peoples would have been much farther advanced.

## [61] CHAPITRE IX.

## LA RESIDENCE DE S. IOSEPH À IHONATIRIA.

NOSTRE P. Superieur, & le P. Chastellain qui ont icy passé tout l'Efté, y ont baptizé onze perfonnes tant adultes que petits enfans. Le Baptesme de quelques-vns est remarquable. Ils estoient à la recherche d'une pauvre malade, laquelle d'abord on leur fit morte: cependant ces bônes gens, gaignez qu'ils furēt par quelque gratification, apportent aux Peres deux petits enfans pour estre baptifez, ce qu'ils firent, eu égard à l'estat déplorable où estoit toute la bourgade. Là dessus vn d'entr'eux s'apperçoit que celle qu'ils croyoiēt defuncte auoit le visage extraordinairement vermeil, ils apprennent qu'elle n'estoit pas encore passée, mais bien qu'elle auoit entieremēt perdu la parole & l'vfage des sens. Le desir qu'ils eurent de la baptifer leur fit faire vn vœu de trois Meffes en l'honneur de S. Ioseph. En vn mot elle reuiert à foy fuffifamment pour estre instruite. Bref, interrogée si elle estoit contente de receuoir le Baptesme, ne pouuant parler elle respōdit fauorablement en portant la main sur sa teste, ils le luy octroyerent, & elle mourut tost apres.

Vn Sauuage leur vint donner aduis qu'une pauvre femme estoit à l'extremité, qui venoit d'arriuer de dix lieuës loing. Par vne heureuse rencōtre pour elle, ils y accourēt: ils l'instruisent autāt que le tēps le pouuoit permettre, elle meurt incontīnēt apres le

## [61] CHAPTER IX.

## THE RESIDENCE OF ST. JOSEPH AT IHONATIRIA.

OUR Father Superior and Father Chastellain, who have passed the entire Summer here, have baptized eleven persons, both adults and little children. The Baptism of some of them is noteworthy. They were searching for a poor sick woman, who at first was represented to them as dead; however, these simple people, being won over by some gratuity, brought two little children for the Fathers to baptize, which they did, considering the deplorable condition of the whole village. Thereupon, one of them perceived that the face of the supposed dead woman was unusually flushed; they discovered that she had not yet passed away, but that she had entirely lost her speech and the use of her senses. Their strong desire to baptize her caused them to make a vow of three Masses in honor of St. Joseph. In a word, she came to herself sufficiently to be instructed; and, being asked if she was content to receive Baptism, not being able to speak, she signified her willingness by placing her hand upon her head; they granted it to her, and she died soon afterward.

A Savage came to inform them that a poor woman was dying, who had just arrived from a place ten leagues away; by a happy chance for her, they hastened thither, and instructed her as well as the time would permit; she died immediately after Baptism.



Baptême. Ils doiuent, ce disēt-ils ceste autre faueur à N. Dame, & à son glorieux Espoux.

Vn des Nostres ayant disposé vne petit fille aagée de huit ans pour mourir Chrestienne, sans [62] toutefois le baptiser, ne voyāt rien qui preffat du costé de la maladie, quelques heures apres ses parens la trouuant extraordinairement mal, vinrēt appeller le Pere, à ce qu'il luy fit la faueur toute entiere. Elle quitta bien-tost la vie du corps, pour aller iouir de celle de l'ame dans le Ciel. Presque le mesme est arriué à vne autre, qui apres son instruction sembla chanceler en sa demande, pour le respect du Sacrement; mais le lendemain il luy resta encore assez de temps, pour se disposer au S. Baptême, & alla voir sa Patrone S. Elifabeth.

Voicy deux mots de consolation. Atfan premier Capitaine de guerre dans tout le païs nous vint voir, & nous demanda instamment le Baptême. Ayant eu pour responce que se n'estoit pas vne petite affaire, & qu'il falloit estre bien instruit auparavant: le le sçay bien, dit-il; c'est bien mon intention de vous voir plus d'une fois pour ce fujet, mais i'ay esté bien aise que vous sçeussiez mes pensées & ma volonté. En effect il se mocque desia de toutes leurs superstitions, & ne peut souffrir ce qu'il croit estre desplaisant à Dieu.

Pierre nostre premier Chrestien estant frappé de la maladie se cōporta tousiours en bon Chrestien; car il n'eut pas recours aux fottises du païs non plus qu'il n'auoit fait pendant l'affliction de sa famille, tesmoignant tousiours qu'il mettoit toute sa confiance en Dieu. Aussi ne luy auons-nous pas manqué au besoin, tant spirituel que temporel, selon nostre heureuse

They owed this other favor, they said, to Our Lady and her glorious Spouse.

One of Ours, having prepared a little girl of eight years to die a Christian,—without [62] baptizing her, however, as he saw nothing urgent about her illness,—was summoned by her parents to complete this favor for her, when they saw a few hours afterward that she was exceedingly ill. She soon parted with the life of the body to go and enjoy in Heaven that of the soul. Almost the same thing happened to another woman, who, after her instruction, seemed to waver in her request, out of reverence for the Sacrament; but the next day sufficient time remained to her to prepare herself for Holy Baptism, and then she went to see her Patron, St. Elizabeth.

Now for a few comforting words. Atsan, the foremost war Captain in the whole country, came to see us and earnestly requested Baptism. Having received the reply that this was not a trifling matter, and that he must first be well instructed, “I know that very well,” said he; “it is certainly my intention to see you more than once about this matter; but I am very glad to have you know my thoughts and inclinations.” In fact, he already derides all their superstitions and cannot endure what he believes to be displeasing to God.

Pierre, our first Christian, being stricken with the disease, behaved always like a good Christian; for he did not have recourse to the foolish tricks of the country, any more than he had done during the affliction of his family, always showing that he put all his confidence in God. Therefore we did not fail him in his needs, spiritual as well as temporal, according to

pauvreté. N'aguères vn de nous l'estant allé voir, il fit de son propre mouuement ce qu'on n'eut pas attendu de luy à l'extrémité: car ayant trouué son Chappellet à tastons il baifa deuotement l'Image de N. Seigneur [63] & de N. Dame qui estoient à sa medaille; puis faisant le signe de la Croix, il cōmença à rouler les grains entre ses doigts, disant sur les gros, Iesus aye pitié de moy: & sur les petits: Marie ayez pitié de moy; entre-coupant fouuent sa priere par des actes de Resignation. Seigneur vous estes le seul Maistre de nos vies, disposez de la mienne selon vostre sainte volōté. Sainte Marie gardez-moy ceste nuit. Il a esté exaucé, car il eut vne crise fauorable, qui a esté le cōmencemēt de sa santé.

Dans nos visites nous auons fait rencontre d'un vieillard si touché de ce que nous luy preschiōs, qu'il se plaignoit mesme de ce que, disoit-il, on ne prenoit plus à cœur ceste affaire comme elle meritoit. Il adjousta qu'il estoit resolu de quitter ses songes, danfes & festins superstitieux. Depuis il nous est venu voir fouuent, avec resolution de se faire Chretien avec toute sa famille, qui monte iusques à treize personnes. Nous auons tousiours remarqué de bōnes inclinations en ceste famille: les espreuues ferōt voir ce qu'ils ont dās le cœur.

our blessed poverty. Recently, when one of us went to see him, he did, of his own accord, what had not been expected from him in the last hour; for, having drawn out his Rosary, he devoutly kissed the Image of Our Lord [63] and Our Lady, which was on the medal; then making the sign of the Cross, he began to pass the beads between his fingers,—saying at the large ones, “Jesus, have pity on me;” and at the little ones, “Mary, have pity on me,” often interrupting his prayer by some act of Resignation. “Lord, you are the sole Master of our lives; dispose of mine according to your holy will. Holy Mary, keep me this night.” His prayers were answered, for he had a favorable crisis that was the beginning of his recovery.

In our visits we encountered an old man, who was so affected by what we preached that he even complained because, he said, this matter was not taken more to heart, as it deserved to be. He added that he was resolved to give up his dreams, dances, and superstitious feasts. Since then he has often come to see us, determined to become a Christian with all his family, who number as many as thirteen persons. We have always noticed tendencies to goodness in this family; trials will show what they have in their hearts.

## CHAPITRE X.

BREF JOURNAL DES CHOSES QUI N'ONT PEU ENTRER  
DANS LES CHAPITRES PRECEDENTS.

**V**OVS aurez fçeu la rifque que courut le Pere qui arriua icy le premier de Septembre; & comme il penfa tomber entre les mains des Iroquois: bon Dieu que ces entre-veuës font douces!

Le Pere qui eft remonté icy cefte année remarque avec raifon, que nos Hurons font loüables, pour leur humanité par deffus les Algonquins, car au lieu que ceux-cy s'abandonnent pour l'ordinaire [64] les vns les autres dans leur maladie; les Hurons au contraire s'incommodent pour affifter vn malade iufques à la mort. Il dit les auoir veu faire des brancarts, & porter par les Sauts leurs carcasses languiffantes, fi que s'il arriuait que quelqu'un des leurs mourut, ils l'enfeueliffient & l'enterroient avec autant de foing que s'ils euflent efté fur le païs; au lieu que les Algonquins laiffent fouuent les leurs fans fepulture.

Il auoit difpofé vn pauvre malade d'un autre canot, qui fut baptifé auant que mourir par vn ieune François, qui luy donna le nom de S. Barthelemy à l'occafion de fa fefte. Il en baptifa vn autre, qu'il eut affez de peine à inftruire, pour ce que d'autres Sauvages s'y oppofoient; il mourut toft apres, pour porter le nō d'Auguftin au Ciel.

Paffant aux Biffiriniens, il trouua cefte pauvre Nation fort affligée de la maladie. Et vn Arendifané

## CHAPTER X.

BRIEF JOURNAL OF THE THINGS WHICH COULD NOT  
BE ENTERED IN THE PRECEDING CHAPTERS.

YOU have heard of the risk that the Father ran who reached here the first of September, and how he almost fell into the hands of the Iroquois. Good God, how delightful are these meetings!

The Father who returned here this year remarks, with reason, that our Hurons are praiseworthy for their humanity, as compared with the Algonquins; for instead of abandoning, as the latter usually do, [64] one another in their illnesses, the Hurons, on the contrary, inconvenience themselves to assist a person who is sick unto death. He says that he has seen them make litters and carry their languishing bodies past the Rapids, so that, if it happened that one of them died, they might enshroud and bury him with as much care as if they had been at home; whereas the Algonquins often leave their dead without burial.

He had prepared a poor sick man of another canoe, who was baptized before dying by a young Frenchman, who gave him the name of St. Bartholomew on the occasion of that Saint's feast. He baptized another man, whom he had considerable difficulty in instructing because the other Savages opposed it; he died soon afterwards, to bear in Heaven the name of Augustin.

Passing to the Bissiriniens, he found this poor



entr'autres des plus fuiuis, qui se plaignoit aux autres, de ce que le mestier de Sorcier, ce disoit-il, ne valoit plus rien, attendu que le Manitou se mocquoit d'eux, les faissant mourir aussi bien que les autres.

Ahiendafé l'un de ces ieunes hommes qu[e] l'on auoit esleué en N. Seminaire, descendant avec son pere aux trois Riuieres pour retourner à Kébec, tomba en danger de mort, & fut baptisé par un de nos domestiques, avec une marque euidente de sa predestination; car peu apres son Pere, hélas! fut pris au passage, & tué par les Iroquois. Ce ieune homme estoit d'un fort bon naturel, il ne luy manquoit plus que la faueur que Dieu luy a faite à la fin de sa vie. Que ce petit Seminaire a desia attiré de benedictions celestes.

[65] Remarquez que pas un de nos domestiques n'est monté icy cette annee, qui n'ait gagné à Dieu quelque ame par les chemins. Ce sera un tres-grand bon-heur pour cette mission, s'il plaist à Dieu nous donner tousiours des domestiques qui prennent en affection de cooperer, comme ils peuuent beaucoup, à la conuersion de ces peuples. On ne scauroit croire le grand bien qu'à fait le bon exemple de ceux que nous auons eü depuis 4. ans. Nos Sauvages en parlent avec admiration; & voyans que des personnes qui ne portent pas nostre habit, pratiquent neantmoins si exactement ce que nous enseignons, ils font plus d'estat de nostre foy: ce leur pourra estre quelque iour un motif pour l'embrasser.

Nous fîmes nostre petite moisson & nos vanda[n]ges pour le saint Autel, au mois de Septembre. La recolte a esté d'environ un demy boiffau de bō froment, c'estoit trop pour le peu que nous auions semé: &

Nation sorely afflicted by the disease; and, among others of the more influential Arendiwané, one who complained to the others that the profession of Sorcerer was, as he said, no longer of any use, since the Manitou was mocking them, causing them as well as the others to die.

Ahiendasé, one of the young men who had been trained in Our Seminary, going down to the three Rivers with his father to return to Kébec, became dangerously ill, and was baptized by one of our domestics, with very evident signs of his predestination; for a little while afterwards his Father, alas! was captured on the way and slain by the Iroquois. This young man had a very good disposition, and nothing was lacking to him except the favor that God granted him at the end of his life. What heavenly blessings this little Seminary has already attracted!

[65] Observe that not one of our domestics who has come up here this year has failed to gain some soul to God on the way. It will be a very great blessing for this mission if it please God always to give us domestics who are disposed to coöperate with us, for they can do a great deal for the conversion of these peoples. You cannot believe how much benefit has resulted from the good example of those whom we have had during the last 4 years. Our Savages speak of them with admiration; and when they see persons who do not wear our costume, practicing, nevertheless, so exactly what we teach, they place a higher value upon our faith; this may some day be a motive for them to embrace it.

We gathered our little harvest and our vintage for the holy Altar, in the month of September. The harvest was about a half bushel of good wheat, which

d'un petit barillet de vin, qui s'est fort bien conferué pendant tout l'hyuer, on le trouue encore passable. Trois Prestres s'en feruent il y a tantost six mois.

Nous sômes sur les termes de leuer nostre nouuelle Chapelle: Elle aura 30. pieds de longueur, feize de largeur, & 24. de hauteur. Si Dieu nous fait la grace de voir cét ouurage accomply, ce fera non pas vn des plus grands, mais vn des plus ioly qui ait encore paru en la Nouuelle France.

Vne eclipse de Lune, qui arriua le dernier de Decembre au matin, & dura iusques au leuer du Soleil, qui fût à 7. heures 4. minutes, nous donna icy vn grand credit pour faire approuuer ce que [66] nous croyons. Car (leur difions nous) vous avez veu comme la Lune est eclypsée le mesme iour au mesme moment que nous auions predict. Au reste, nous n'eussîons pas voulu mourir pour vous maintenir cette verité, côme nous sommes prests de faire, pour vous maintenir que Dieu vous brûlera eternellement, si vous ne croyez en luy.

Je ne puis icy rapporter fans rougir les beaux eloges que certains Capitaines nous donnent en leurs conseils de guerres, où ils ont coustume de nous appeller; Nous en esperons de tres-bons effects. Desia les chefs du païs font gloire du Christianisme, nous desirans dans leurs bourgades, ils recognoissent desia les torts qu'ils ont eu de nous persecuter avec si peu de raison. Ils ont desaduoié publiquement ce qu'ils auoient controuué du P. Antoine Daniel, si que toute l'assemblée agrea fort cette reparation d'honneur. Pour le faire court, nos nouveaux Chrestiens continuent dans leurs premiers sentimens, ils se confessent & communient avec la deuotion que nous pourrions

was large for the little that we had sowed; and a small keg of wine, which kept very well during the entire winter, and is still passably good. Three Priests have been using it for nearly six months.

We are now about to erect our new Chapel. It will be 30 feet long, sixteen wide, and 24 high. If God grant us the favor to see this work finished, it will not be one of the largest, but one of the prettiest which has yet appeared in New France.

An eclipse of the Moon,—which happened on the morning of the last day of December, and lasted until Sunrise, which was 4 minutes after 7 o'clock,—gave us great repute here, securing approval of what [66] we believe. “For” (we said to them) “you have seen how the Moon was eclipsed on the same day and at the same moment that we predicted. Yet we would not have been willing to die, in order to prove this truth to you, as we are ready to do to prove to you that God will burn you eternally if you do not believe in him.”

I cannot report here without blushing the fine eulogies that certain Captains pass upon us in their war councils, where they are accustomed to summon us. We hope for very good results from these. Already the chiefs of the country glory in Christianity, and wish to have us in their villages, already recognizing the wrong they did us by persecuting us with so little reason. They have retracted publicly what they had invented against Father Antoine Daniel, and this honorable reparation was very acceptable to the whole assembly. To be brief, our new Christians continue in their first sentiments; they confess and take communion with the devotion that we would

fouhaiter, ils redoublerent leur pieté les faincts iours de la Pentecoste, & de la feste Dieu.

Nous allons en fin transporter la residence de sainct Ioseph qui est encores à Ihonattiria, en vne autre bourgade plus belle & plus grande. Elle est comme la capitale d'une nation qui est estroitement alliée avec celle des Ours, nos meilleurs amis. Nous vous enuoyons le R. Pierre Pijart, qui vous informera de tout plus en particulier, cōme aussi de tout ce qui nous touche. *Quæ circa nos sunt, quid agamus, omnia vobis nota faciet fidelis* [76 i.e., 67] *minister in Domino; quem mittimus ad vos in hoc ipsum, ut cognoscatis quæ circa nos sunt, & consoletur corda vestra.* Nous nous recommandons tous bien humblement aux Saints sacrifices & prieres de V.R. & de tous nos. R.P. & F.F. & moy sur tout.

*De la Residence de la Conception*

*au pays des Hurons*

*Au bourg d'Offofane ce 9. Iuin*

1638.

Vostre tres-humble &  
tres-obeïssant serui-  
teur en N. Seigneur

FRANÇOIS IOSEPH  
LE MERCIER.

desire; they redoubled their piety on the holy days of Pentecost and of Corpus Christi.

We are finally going to remove the residence of saint Joseph, which is still at Ihonattiria, to another village, larger and finer. It is, as it were, the capital of a nation which is closely allied to that of the Bear, our best friends. We have sent the Reverend Pierre Pijart to you, who will inform you more in detail of all this, as well as of all that concerns us. *Quæ circa nos sunt, quid agamus, omnia vobis nota faciet fidelis* [76 i.e., 67] *minister in Domino; quem mittimus ad vos in hoc ipsum, ut cognoscatis quæ circa nos sunt, et consoletur corda vestra.* We all commend ourselves very humbly to the Holy sacrifices and prayers of Your Reverence and of all our Reverend Fathers and Brethren, and I, above all.

*From the Residence of la Conception  
in the country of the Hurons, at  
the village of Ossosane, this 9th of June,*

1638.

Your very humble and  
very obedient serv-  
ant in Our Lord,

FRANÇOIS JOSEPH  
LE MERCIER.



## Extrait du Priuilege du Roy.

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la Nouvelle France en l'annee 1638. Enuoyee au R. P.  
Prouincial de la Compagnie de IESVS en la Prouince de  
Frâce. Par le P. Paul le Jeune de la mesme Compagnie,  
Superieur de la Residence de Kébec : & cependant le  
temps & espace de dix annees consecutiuës. Auec  
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Par le Roy en son Conseil.

DEMONCEAUX.

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By the King in Council.

DEMONCEAUX.

## Permission du P. Prouincial.

NOVS ESTIENNE BINET, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au sieur Sebastien Cramoify, Marchand Libraire, Imprimeur ordinaire du Roy, l'impreffion des Relations de la Nouuelle France. Faict à Paris le 26. Mars 1638.

BSTIENNE EINET. [*sic.*]

Permission of the Father Provincial.

WE, ESTIENNE BINET, Provincial of the Society of JESUS in the Province of France, have for the future accorded to sieur Sebastien Cramoisy, Bookseller, and Printer in ordinary to the King, the printing of the Relations of New France. Done at Paris, this 26th of March, 1638.

ESTIENNE BINET.



XXXI

Lettre du P. François du Peron au P. Joseph-  
Imbert du Peron

Ossossané, Avril 27, 1639

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SOURCE: Reprinted from Carayon's *Première Mission  
des Jésuites au Canada*, pp. 167-192.



[167] Lettre du P. François du Peron, de la Compagnie de Jésus, au P. Joseph-Imbert du Peron, son Frère, Religieux de la même Compagnie.

*(Copiée sur l'autographe conservé aux MSS. Soc. Jesu.)*

Au bourg de la Conception de Nostre-Dame,  
ce 27 avril 1639.

MON REVEREND PERE,

Pax Christi.

J'escrivis l'an passé à V. R. le succès de mon voyage dès mon depart de la France, jusques à mon arrivée dans le Canada: je la prie de me mander si elle a receu les quatre lettres que je luy escrivois; je n'auray les responses à celles de l'année passée qu'après l'envoy de la presente. Je luy mandois mon employ; Dieu m'en a donné un autre; il m'a fait passer au païs des Hurons. J'estime tant ma condition que je m'estime grandement obligé à Dieu: 1<sup>o</sup> de m'avoir amené en Canada; 2<sup>o</sup> de m'avoir faict passer au païs des Hurons, et j'estime ce second benefice plus grand que le premier a raison que Dieu seul nous est icy nostre tout, et qu'il y a plus grande moisson qu'en aucune part du Canada. Doresnavant [168] donc je ne luy manderay que des nouvelles des Hurons; car pour celles des montagnets et algonquins nous n'en recevons les nouvelles que par la Relation imprimée qui nous est envoyée de France d'année en année. Vous pouvés faire response à mes

[167] Letter of Father François du Peron of the  
Society of Jesus, to Father Joseph Imbert  
du Peron, his Brother, Religious  
of the same Society.

*(Copied from the autograph preserved in MSS. Soc. Jesu.)*

At the village of la Conception de Nostre Dame,  
this 27th of April, 1639.

**M**Y REVEREND FATHER,

Pax Christi.

I wrote last year to Your Reverence concerning the events of my journey from the time of my departure from France until my arrival in Canada. I beg you to inform me whether you have received the four letters that I wrote you; I shall not have answers to those of last year until after I have sent this one. I told you of my employment; God gave me a different one; he sent me to the Huron country. I appreciate my position so highly that I consider myself under great obligations to God; 1st, for having brought me to Canada; 2nd, for having sent me to the Huron country; and I value this second privilege more than the first, because here God alone is our all, and because there is a greater harvest here than in any part of Canada. [168] Accordingly, I shall henceforth only send you news of the Hurons; for as for the Montagnais and Algonquins, we receive news of them only through the printed Relation sent to us from France from year to year. You can an-

lettres; pour moy, il me fault une année entre deux, à raison que les Hurons descendent d'icy aux Trois-Rivières, à mesme temps que les navires y arrivent de France. Ceste lettre sera commune à mes deux frères et aux Pères de ma cognoissance que je salue tous *ex animo*.

Je partis des Trois-Rivières le 4 septembre et j'arivay au païs des Hurons le jour de saint Michel, à douze heures du soir: la traite est de 300 lieues par eau, par un très grand nombre de saults très dange-reux et fort longs, quelques uns de deux et trois lieues, en sorte que d'autres que des sauvages ne sçauroient entreprendre le voyage. Ils ont des canots d'escorce qui ne font qu'effleurer l'eau, et un homme seul en porte un sur l'espaule. Par bonheur je m'em-barquay avec un capitaine huron qui me rendit toute sorte de courtoisie le long du chemin. Le R. P. Lal-lemant, notre supérieur, et le P. Lemoyne, qui estoient partis devant moi, ne rencontrèrent pas si bien. Le premier pensa être etranglé par un sauvage de l'île; (c'est une nation algonquine qu'on rencontre sur le chemin,) qui s'efforça plusieurs [169] fois de luy mettre un lacet au col, pour venger, disoit-il, la mort d'un sien petit enfant, qui avait esté seigné par un de nos hommes qui estoit monté un jour ou deux de-vant le Père. Je rencontray ce mesme sauvage proche l'isle, qui d'abord qu'il me vit, dit qu'il m'en falloit faire le même, et fût longtemps à persuader à nos Hurons qu'ils ne devoient point amener des françois en leur païs; que c'estoit nous qui les faisons tous mourir; mon capitaine l'adoucit le mieux qu'il pût: nonobstant tout ce discours, un de ses camarades me vint trouver le matin et le soir, pour le faire prier Dieu en sa langue algonquine; ce que je fis.

swer my letters; as for myself, I must leave one year between two letters, because the Hurons go down from here to Three Rivers at the same time that the ships arrive there from France. This letter will be shared by my two brothers and the Fathers of my acquaintance, all of whom I greet *ex animo*.

I left Three Rivers on the 4th of September, and reached the Huron country on the day of saint Michel, at twelve o'clock at night. The journey is one of 300 leagues by water, through many very long and dangerous rapids, some two or three leagues in length; consequently no others except savages can undertake the journey. They have bark canoes which merely skim over the water, and one man can carry one of them upon his shoulders. I fortunately embarked with a Huron captain, who showed me every courtesy along the way. Reverend Father Lallemand,<sup>6</sup> our superior, and Father Lemoyne, who departed before I did, did not fare so well. The former was almost strangled by one of the island savages (this is an Algonquin nation that is encountered upon the way), who tried several [169] times to put a bowstring around his neck,—“to avenge,” he said, “the death of one of his little children,” who had been bled by one of our men who had gone up a day or two before the Father. I encountered this same savage near the island, who, when he first saw me, said he must do the same to me, and for a long time tried to persuade our Hurons that they ought not to bring Frenchmen into their country, that it was we who made them all die; my captain pacified him as well as he could. Notwithstanding all this talk, one of his comrades came to see me morning and evening, to have me help him pray to God in his Algonquin language; I did so.

Quant au P. Lemoyne, il fût contraint de quitter ses sauvages, n'ayant rien plus de quoy vivre. Ils le laisserent donc au bord de l'eau avec un de nos hommes, qui le nourrit durant quinze jours de la chasse qu'il faisoit fort heureusement. Il s'embarqua donc dans un canot de notre troupe. Le maître du canot, après deux journées, le voulut laisser sur un rocher : il me fallut luy donner ma couverture pour le contenter.

Durant le chemin, notre vivre n'a été qu'un peu de blé d'Inde concassé entre deux pierres et bouilly dans l'eau ; notre gîte *sub dio*. Cependant je me suis toujours bien porté, graces à Dieu. Le long du chemin nous avons rencontré trois nations algonquines [170] errantes : 1<sup>o</sup> la petite nation ; 2<sup>o</sup> ceux de l'île ; 3<sup>o</sup> les sorciers ; le reste forêts et rochers incultes, sauts et précipices ; je m'étonne comme les sauvages osent entreprendre tel voyage. Pour le pays des Hurons, c'est une terre assez unie, force prairies, force lacs, force bourgs ; de deux où nous sommes l'un est de 80 cabanes, l'autre de 40 ; dans chaque cabane il y a cinq feus, et deux familles à chaque feu. Leurs cabanes sont faites de grosses écorces en berceau, longues, larges et hautes à proportion ; il y en a de 70 pas de long. Leur terre ne produit que du blé d'Inde, des feves et des citrouilles. Ce sont les delices du pays, qui n'a rien de commun avec notre France, de quoy, il jouisse, que les quatre élémens. On y voit néanmoins pour les oiseaux, poissons et bêtes des forêts presque les mêmes qu'en France. La terre, comme ils ne la cultivent pas, ne porte que dix ou douze ans au plus, et ils sont contraints, les dix années expirées, de transporter leur bourg en un autre

As for Father Lemoyne, he was obliged to part from his savages, as he had no longer any provisions. Accordingly, they left him on the bank of the river with one of our men, whose hunting, which was very successful, furnished him with food for two weeks. Then he embarked in one of the canoes of our band. The master of this canoe, two days later, wished to leave him upon a rock, and I had to give him my blanket to satisfy him.

Our food on the way was only a little Indian corn, crushed between two stones and boiled in water; our lodging, *sub dio*. Nevertheless, I was always very well, thank God. Along the way we passed three wandering Algonquin tribes; [170] 1st, the petite nation; 2nd, the people of the island; 3rd, the sorcerers; for the rest, forests and bare rocks, rapids, and precipices; I am surprised that the savages dare to undertake such a journey. As for the Huron country, it is tolerably level, with many prairies, many lakes, many villages; of the two where we are, one contains 80 cabins, the other 40. In each cabin there are five fireplaces, and two families at each.<sup>4</sup> Their cabins are made of large sheets of bark in the shape of an arbor, long, wide, and high in proportion; some of them are 70 feet long. Their land produces nothing but Indian corn, beans, and squashes. These are the delicacies of the country, which has nothing in common with our France, as to things to be enjoyed, except the four elements. One sees here, nevertheless, birds, fish, and forest animals, almost the same kinds as in France. The land, as they do not cultivate it, produces for only ten or twelve years at most; and when the ten years have expired, they are obliged to remove their village to another place.



endroit. S'ils la cultivoient, elle porteroit comme celle de France. Voilà pour ce qui est de la terre, qui est l'occupation et l'employ des femmes huronnes: celle des hommes, c'est la pêche, la chasse, la traite aux françois et autres nations voisines, comme la nation du petun, la nation Neutre, celle du Sault, celle des cheveux relevés, celle des gents puants, etc. Ils sont robustes et tous [171] grands de beaucoup plus que les françois; ils ne sont couverts que d'une peau de castor, qu'ils mettent sur les deux épaules en forme de manteau; des chausses et souliers en hiver, un sac à petun derrière le dos, le chalumet en main; au col et aux bras, des colliers et brasselets de porcelaine; ils en pendent aussi aux oreilles et au tour de leur moustache. Ils se graissent les cheveux et le visage; ils se balafrent aussi le visage avec de la peinture noire et rouge. Leurs recreations consistent au jeu de paille, jeu de plat, jeu de crosse auxquels ils perdront vaillant les deux et trois cents écus.

Le naturel des Sauvages est patient, liberal, hospitalier; mais importun, songeard, pueril, larron, menteur, trompeur, libertin, superbe, faineant; ils ont parmi eux plusieurs fous, ou plutôt lunatiques et frenetiques. Le langage est langue regulière autant qu'il se peut, pleine de composition comme la grecque, differente de celle-cy en ce que les changemens de modes et personnes se font au commencement, ayant quasi toujours la même termination; un accent change la signification d'un mot. Elle n'a pas la barbarie qu'on se figure: les noms se conjuguent aussi bien que les verbes; de syntaxe, je n'en sache guère d'autre que celle de la langue françoise, aussi bien ne savent-ils que c'est que cas; ils ont des pe-

If they cultivated it, it would yield as well as that of France. So much for the cultivation of the land, which is the occupation and employment of the Huron women; that of the men is fishing, hunting, trading with the French and other neighboring tribes, such as the tobacco nation, the Neutral nation, that of the Sault, that of the "raised hair," that of the "stinking people," etc.<sup>7</sup> They are robust, and all [171] are much taller than the French. Their only covering is a beaver skin, which they wear upon their shoulders in the form of a mantle; shoes and leggings in winter, a tobacco pouch behind the back, a pipe in the hand; around their necks and arms bead necklaces and bracelets of porcelain; they also suspend these from their ears, and around their locks of hair. They grease their hair and faces; they also streak their faces with black and red paint. Their recreations are the games of straw, of dish, and of crosse, in which they will lose to the value of two or three hundred écus.

The nature of the Savage is patient, liberal, hospitable; but importunate, visionary, childish, thievish, lying, deceitful, licentious, proud, lazy; they have among them many fools, or rather lunatics and insane people. Their language is a regular one, as much as it can be, full of constructions like the Greek; differing from the latter in that the changes of mode and person come at the beginning, the terminations being nearly always the same; an accent changes the meaning of a word. It is not as barbarous as is imagined; the nouns are conjugated as well as the verbs; as to syntax, I cannot see that it is very different from that of the French language, especially as they do not know what case is; they have little par-

tites particules d'elegance: ils n'ont point [172] l'usage de ces lettres *b, f, l, m, p, q, x, y*; ils ont fort la lettre *h* et le *k* en usage, ce sont les deux lettres qui donnent de la peine pour la prononce. Ils ont quasi tous plus d'esprit en leurs affaires, discours, gentillesses, rencontres, soupplesses et subtilités, que les plus avisés bourgeois et marchands de France. Ils règlent les saisons de l'année par les bêtes sauvages, par les poissons, les oyseaux et plantes de la terre; ils nombrent les années, les jours et les mois par la lune. Ils n'ont point de police du tout: ce que les capitaines ont de pouvoir est à peu près comme les crieurs et trompettes; ils crient à pleine tête par les carrefours. Le ton qu'ils gardent en leur harengue est justement le ton des prisonniers du petit Chastelet de Paris. La jeunesse est impudente jusques à non plus, aussi grands maîtres les uns que les autres. Les mariages sont libres. Ils n'ont qu'une manière de justice pour les torts, qui est que tout le bourg doit satisfaire par présens. Un grain de blé d'Inde quelquefois rapportera cent grains pour un. La famine, cette année, est assez grande; mais davantage en la nation neutre, où l'on vant [*sc. vend*] les enfans comme esclaves pour avoir du blé.

Nous sommes icy des Nôtres dix, en deux Residences, l'une de la Conception de Notre-Dame, l'autre de saint Joseph: elles sont éloignées l'une de l'autre de cinq à six lieues. *Messis quidem multa*; [173] *operarii autem pauci*: nous espérons du renfort, l'an qui vient. Bientôt nous nous esperons faire une troisième Résidence en la nation du petun, sans préjudice des missions volantes. Nous avons avec nous

ticles of elegance; they do not [172] use the following letters, *b, f, l, m, p, q, x, y*; they make much use of the letters *h*, and *k*,—these are the two letters which they find difficult to pronounce.<sup>8</sup> They nearly all show more intelligence in their business, speeches, courtesies, intercourse, tricks, and subtleties, than do the shrewdest citizens and merchants in France. They regulate the seasons of the year by the wild beasts, the fish, the birds, and the vegetation; they count the years, days, and months by the moon. They have no government at all; such power as the captains have is little more than that of criers and trumpets; they make their announcements in loud voices in the public places. The tone they use in their speeches is precisely the tone of the prisoners in the petit Chastelet<sup>9</sup> at Paris. The young people are impudent to the last degree, one being as much the grand master as the other. Marriages are free. They have only one method of justice for injuries, which is that the whole village must make amends by presents. The Indian corn sometimes yields one hundred grains for one. The famine this year is rather serious; but it is worse in the Neutral nation, where the children are sold like slaves in order to procure corn.

There are ten of Ours here in two Residences, one at la Conception de Notre Dame, the other at saint Joseph; these are distant from each other five or six leagues. *Messis quidem multa*; [173] *operarii autem pauci*; we hope for reinforcements the coming year. We expect soon to establish a third Residence in the tobacco nation, without detriment to the itinerant missions. We have with us twelve Frenchmen, who are hired by us; as to others of these, there

douze françois qui sont à nos gages ; car pour d'autres il n'y en a point. Nous sommes logés et vivons à la façon des sauvages ; nous n'avons point de terre à nous, sinon un petit champ d'emprunt, où l'on recueille du blé françois justement pour faire des hosties pour la sainte messe : nous laissons le reste à la divine Providence, qui nous envoie plus de blé que si nous avions des bonnes terres ; l'un nous apportera trois épis de blé, un autre six, l'autre une citrouille ; un autre donnera du poisson, un autre du pain cuit sous la cendre. Nous vivons joyeusement et contents de la sorte. Pour leur present, on leur donne des petits canons de verre, des bagues, des halênes, des jambettes, de la raçade : c'est là toute nôtre monnaie. Pour les douceurs de France, nous n'en avons point icy ; la sauce ordinaire des viandes c'est l'eau pure, le jus du blé ou citrouilles ; les rafraichissemens, qui viennent de France, ne montent pas plus haut que les Trois-Rivières ; tout ce qu'on peut envoyer, c'est quelques ornemens d'église, du vin pour la messe (on en met seulement quatre ou cinq gouttes dans les calices) et quelques habits, quelques pruneaux et raisins pour les malades du [174] bourg : le tout court grand risque par les chemins. Nous avons perdu cette année deux de nos paquets. Nos plats, quoyque de bois, nous coûtent plus cher que les vôtres ; ils sont de la valeur d'une robe de castor, c'est-à-dire cent francs.

Le royaume de Dieu s'avance grandement en ces contrées. Nous avons icy une nation étrangère réfugiée, tant à cause des hiroquois leurs ennemis, que pour la maladie qui encore les fait icy mourir en grand nombre ; ils se font presque tous baptizer avant



are none. We are lodged and fed in the manner of the savages; we have no land of our own, except a little borrowed field, where French grain is raised just to make the host for the holy mass; we leave the rest to divine Providence, which sends us more corn than if we had broad lands; one person will bring us three ears of corn, another six, some one else a squash; one will give us some fish, another some bread baked under the ashes. In this manner, we live happily and contentedly. As their presents, we give them little glass beads, rings, awls, small pocket knives, and colored beads; this is all our money. As for the delicacies of France, we have none of them here; the usual sauce with the food is pure water, juice of corn or of squashes. The fresh food that comes from France does not go farther up than Three Rivers; all they can send is some church ornaments, some wine for the mass (only four or five drops of it is put into the chalice), and some clothes, some prunes, and raisins for the sick of the [174] village; it all runs great risks on the way. We lost this year two of our packages. Our plates, although of wood, cost us more than yours; for they are valued at one beaver robe, which is a hundred francs.<sup>10</sup>

The kingdom of God is being greatly advanced in these countries. We have here a nation from without, taking refuge with us both on account of the Hiroquois, their enemies, and of the epidemic, which is still causing great mortality among them; nearly all of them are baptized before death. I have baptized some of them, and it is no small task for our Fathers, morning and evening, to instruct and visit these poor sick people, who seem to have escaped



la mort. J'en ai baptisé quelques uns, et nos Pères n'ont pas une petite occupation matin et soir d'instruire et visiter ces pauvres malades, qui semblent n'avoir fui la mort cruelle de leurs ennemis, que pour mourir de la belle mort des prédestinés. Je vous laisse à penser, si ce n'est pas bien de la consolation pour ceux qui contribuent et leurs prières et leurs travaux, à la conversion de ces pauvres âmes, que Dieu veut sauver icy, si nous n'y mettons de l'empêchement de nôtre côté. Je demande et implore à ce sujet l'assistance des prières de V. R., et celle de tous ceux de ma connaissance; je les salue tous de cœur et d'affection: je crois qu'ils ne me les denieront pas.

Voicy comme un petit journal depuis mon arrivée. Ayant abordé heureusement la terre des Hurons, après un embarquement de vingt-six jours, dans un [175] canot ou plutôt berceau d'écorce d'un arbre dit bouleau, le 29 septembre, à une heure du matin, et m'étant mis en chemin pour arriver à temps à quelque une de nos Residences, pour y celebrer ce jour là la sainte messe, la pluie et la defaillance causée par la journée précédente, en laquelle nous nous étions mis sur l'eau, depuis une heure du matin jusqu'à douze heures et davantage de la nuit, sans pouvoir reposer, et même l'espérance de pouvoir dire la sainte messe m'avoit obligé à ne rien manger à mon abordement; la pluie donc et la defaillance, comme aussi la distance du lieu de cinq ou six lieues, et l'ignorance des chemins, me contraignent de m'arrêter au premier bourg et prendre quelque petite nourriture. J'entray donc dans la cabane d'un capitaine du bourg: le compliment qu'on me fit fût d'un *chay* en leur

cruel death from their enemies only to die the glorious death of the elect. I leave you to imagine whether this is not full of consolation to those who contribute both their prayers and their labors to the conversion of these poor souls, whom God will save here, unless we, on our part, put some obstacle in the way. To this end, I ask and implore the help of the prayers of Your Reverence, and that of all those of my acquaintance; I greet them heartily and affectionately, believing that they will not deny these to me.

Here is a sort of little journal I have kept since my arrival: Having safely landed on Huron soil,—after a voyage of twenty-six days in a [175] canoe, or rather cradle, made of the bark of a tree called birch,—on the 29th of September, at one o'clock in the morning, I started so as to arrive at one of our Residences in time to celebrate the holy mass that day. But the rain, and the exhaustion from the day before,—when we remained upon the water from one o'clock in the morning until twelve and after at night, without being able to take any rest; and also the expectation of being able to say the holy mass having constrained me not to eat anything at my landing,—the rain, then, and my exhaustion, as well as the distance of five or six leagues, and my ignorance of the way, constrained me to stop at the first village, and take some little nourishment. Accordingly, I entered the cabin of a captain of the village; the salutation they offered me was a *chay* in their language,—this is the usual greeting, and means “good day.” Then they immediately spread a mat upon the ground for me to rest upon, and afterward brought four ears of corn which they roasted

langue; c'est le salut ordinaire qui est à dire bonjour, et puis incontinent ils étendirent une natte par terre pour m'y mettre dessus, ensuite, ils prirent quatre épis de blé qu'ils firent rôtir et me les présentèrent, comme aussi deux citrouilles cuites sous la cendre avec un plat de sagamité. J'assure V. R. que ce manger m'étoit des delices; les petits enfants et autres accouroient par admiration dans la cabane pour m'y voir. Le defect de la langue me rendoit muet, et leur façon de faire, qui est de ne dire mot, sinon un *chay* à celui qui arrive [176] les rendoit aussi muets; seulement ils me consideroient depuis les pieds jusqu'à la tête, et tous vouloient éprouver mes souliers et mon chapeau, chacun mettant le chapeau sur la tête et les souliers aux pieds. Après avoir fait remerciement de quelque couteau, halêne, aiguille, à mon hôte, du bon accueil et traitement qu'il m'avoit fait, je le priai de me donner un sauvage pour porter mon sac et me conduire à une de nos Résidences; il le fit et j'arrivay à six heures du soir chez nos Pères. Ils me receurent avec toute sorte de charité et bienveillance: le traitement ne fut pas meilleur que celui du sauvage; car les douceurs de la vie nous sont communes avec celles des Sauvages, à sçavoir un potage de farine de blé d'Inde à l'eau, matin et soir: pour beurre un glaçon [*sc.* boire un flaçon] d'eau; quelquefois les sauvages y mettent quelques grumeaux de cendre pour assaisonner la sagamité; d'autres fois ils mettent une poignée de petites mouches d'eau. Ce sont comme des cousins de Provence; ils en font grand état; ils en font festin. Les plus sages reservent après la pêche quelque poisson pour le piler dans la sagamité durant l'année; pour quatorze personnes,

and presented to me, as well as two squashes cooked under the ashes, and a dish of sagamité; I assure Your Reverence that this food was delicious to me. The little children and others ran wonderingly into the cabin, to see me. My ignorance of the language rendered me mute; and their custom, which is to say not a word except *chay*, to one who arrives, [176] made them silent also; they merely surveyed me from head to foot, and all wished to try on my shoes and my hat, each one putting the hat on his head and the shoes on his feet. After having expressed my thanks by giving a knife, an awl, and a needle to my host for the good reception and treatment he had shown me, I begged him to give me a savage to carry my bag and guide me to one of our Residences; he did so, and I reached the house of our Fathers at six o'clock in the evening. They received me with every evidence of kindness and good will, although their entertainment was no better than that of the savages, for the comforts of life with us are the same as those of the Savages,—that is, a porridge made of the meal of Indian corn and water, morning and evening, and for a drink a flagon of water. Sometimes the savages put in pieces of cinders, to season the sagamité, at other times a handful of little water-flies, which are like the gnats of Provence; they esteem these highly, and make feasts of them. The more prudent keep some fish after the fishing season, to break into the sagamité during the year; about half of a large carp is put in for fourteen persons, and the more tainted the fish is, the better. As for drinks, they do not know what they are,—the sagamité serving as meat and drink; when not on their journeys, they will go six months without drinking.

on met la moitié d'une grosse carpe environ, et le poisson le plus corrompu est le meilleur. Pour le boire, on ne sait que c'est, la sagamité sert de viande et de boisson: on sera six mois sans boire hors de voyage.

[177] L'importunité des sauvages qui sont continuellement autour de nous dans notre cabane, et qui quelquefois rompent une porte, jettent des pierres sur la cabane, blessent nos gens; cette importunité dis-je, n'empêche que nous n'ayons nos heures aussi bien réglées que dans un de nos collèges de France. A quatre heures on sonne le lever; suit l'oraison; à la fin d'icelle commencent les messes jusqu'à huit heures, pendant lequel temps on garde le silence, on lit son livre spirituel, on dit ses petites heures; à huit heures, on ouvre la porte aux sauvages jusqu'à quatre heures du soir, auquel temps il est permis de parler aux sauvages, tant pour les instruire comme pour apprendre la langue. Nos Pères aussi, en ce temps là, vont visiter, dans les cabanes du bourg, les malades pour les baptiser, et les sains pour les instruire; pour moi, mon occupation est l'étude de la langue, garder la cabane, faire prier Dieu les chrétiens et catechumènes, tenir école à leurs enfans, depuis midi jusqu'à deux heures; à deux heures on sonne l'examen, suit le diner, pendant lequel on fait lecture d'un chapitre de la Bible, et au souper, on lit la Philagie de Jésus du R. P. du Barry; on dit le benedicite et graces en huron à cause des sauvages qui y sont presents. On dine autour du feu assis sur un billot et le plat à terre. A midi je commence l'école aux enfans qui s'y rencontrent [178] jusqu'à deux heures: quelquefois je n'aurai qu'un ou deux



[177] The importunity of the savages,—who are continually about us in our cabin, and who sometimes break down a door, throw stones at our cabin, and wound our people,—this importunity, I say, does not prevent our observance of our hours, as well regulated as in one of our colleges in France. At four o'clock the rising-bell rings; then follows the orison, at the end of which the masses begin and continue until eight o'clock; during this period each one keeps silent, reads his spiritual book, and says his lesser hours. At eight o'clock, the door is left open to the savages, until four in the evening; it is permitted to talk with the savages at this time, as much to instruct them as to learn their language. In this time, also, our Fathers visit the cabins of the town, to baptize the sick and to instruct the well; as for me, my employment is the study of the language, watching the cabin, helping the Christians and catechumens pray to God, and keeping school for their children from noon until two o'clock, when the bell rings for examination of conscience. Then follows the dinner, during which is read some chapter from the Bible; and at supper Reverend Father du Barry's *Philagie of Jesus*<sup>11</sup> is read; the benedicite and grace is said in Huron, on account of the savages who are present. We dine around the fire, seated on a log, with our plates on the ground. At noon I open the school for the children who happen to be there [178] up to two o'clock; sometimes I only have one, two, or three pupils. On Sundays, Tuesdays, and Thursdays, school closes at one o'clock, when instruction is given to the most prominent people of the village, whether Christians or not; on Thursdays, to Christians and catechumens only; on Sunday morning, to



ou trois écoliers. Les dimanches, mardis et jeudis, l'école cesse à une heure, auquel temps on fait une instruction aux plus notables du bourg, soit chretiens ou non; le jeudi aux seuls chretiens et catechumènes; le dimanche au matin aux seuls chretiens. Pendant la messe parrochiale on fait le prône, devant la messe on fait l'eau bénite avec chant, et à l'offertoire le pain bénit que les sauvages presentent par tour. Les grandes fêtes on chante une grande messe. L'après-diner du dimanche, à une heure, on chante vêpres; suit l'instruction aux chrétiens et catechumènes; à cinq heures on chante complies, et le samedi au soir le *Salve* avec les litanies de la Vierge. Ce même jour, à l'issue de l'école on fait un petit catechisme aux enfans, et une fois le mois on fait un catechisme public à tout le bourg, outre l'instruction journalière qu'on leur donne dans leur cabane. A quatre heures du soir on congedie les sauvages non chrétiens, et nous disons en repos tous ensemble matines et laudes, à l'issue desquelles nous faisons entre nous des consultes durant trois quarts d'heure, touchant l'avancement et l'empêchement de la foy en ces contrées; en suite nous conferons de la langue par ensemble jusqu'au souper qui est à six heures et demie; à huit heures les litanies, l'examen, et puis on se [179] couche. On n'a pas icy son repos entier comme en France; tous nos Pères et domestiques, excepté un ou deux, dont je suis du nombre, se relevent quatre et cinq fois chaque nuit. . . . . ; le vivre d'icy cause cela, comme la façon de coucher qui est sur une natte à plate terre et tout vestu. Depuis que je suis parti de France, je n'ai point quitté ma soutane, sinon pour changer de linge. Dieu graces, je

Christians only. During the parochial mass, the sermon is preached; before the mass, the water is blessed while they are singing; and at the offertory the bread, which the savages present in turn, is blessed. On great holy days, high mass is celebrated. After dinner on Sundays, at one o'clock, vespers are sung; then follows the instruction of Christians and catechumens; at five o'clock complines are sung, and on Saturday evening the *Salve*, with the litanies of the Virgin. On this same day, at the close of school, a short catechetical instruction is given to the children; and once a month a public catechism is given to the whole village besides the daily instruction given them in their cabins. At four o'clock in the evening, the savages who are not Christians are sent away, and we quietly say, all together, our matins and lauds, at the end of which we hold mutual consultation for three-quarters of an hour about the advancement of and the hindrances to the faith in these countries; afterwards we confer together about the language until supper, which is at half-past six; at eight o'clock, the litanies, examination of conscience, and then we [179] retire to sleep. One does not have undisturbed rest here, as in France; all our Fathers and domestics, except one or two, I being of the number, rise four or five times every night . . . . . ; the food here causes this, as also the manner of sleeping, which is flat on the ground, upon a mat, and entirely dressed. Since I left France I have not taken off my gown, except to change my linen. Thank God, I have suffered no discomfort, and I am learning here every day that nature is satisfied with little, and I believe that more envy is felt towards us than pity. For our part, we envy the condition of no

n'ai reçu aucune incommodité, et j'apprends icy tous les jours que la nature se contente de peu, et je crois qu'on nous porte plus d'envie que de compassion; pour nous, nous n'envions la condition d'aucun de notre France: *melior est una dies in atris tuis super millia*. Il est vray que nous voyons en effet ce que vous ne voyez qu'en peinture, combien grand est le don de la foi. Nous avons affaire à une nation qui est entièrement esclave de Satan depuis le deluge: j'en parlerai en temps et lieu.

Le 11 novembre, nous baptisames avec les solennités de l'Eglise, deux familles d'Hurons: ce sont les premiers de l'Église naissante en ces contrées. Il est vrai que, dès l'an passé, Dieu nous donna un chrétien, nommé Joseph, avec sa famille: il avoit été baptisé en maladie; nous admirons de jour en jour son courage et l'esprit de Dieu en luy; il parle aux conseils hardiement de nos mystères qu'il conçoit fort bien: la Relation parlera de luy et des autres [180] avec toute vérité. J'assure V. R., et vous pouvez me croire, qu'il n'y a rien dans icelle qui ne soit très-assuré et véritable.

Le 13 novembre, le R. P. supérieur partit d'icy avec un de nos Pères pour commencer les missions volantes. Le diable sembla vouloir s'opposer à leur dessein; la neige tomba en si grande abondance qu'elle couvrit tous les chemins. Nos Pères étant arrivés à 4 heures du soir au lieu de la mission nommé St-Michel et ayant baptisé deux petits enfants malades, ils se mirent en chemin pour prendre quelque avis de nos Pères de St-Joseph, éloignés de là d'une lieue. Ils s'égarèrent, en sorte qu'ils n'arrivèrent audit lieu qu'à quatre heures au matin du

one in our France; *melior est una dies in atriis tuis super millia*. Truly, we see in reality what you only see painted, how great is the gift of faith. We have to do with a nation which has been completely enslaved by Satan ever since the deluge; I shall speak of this at the proper time and place.

On the 11th of November, we baptized two Huron families with the solemnities of the Church; these are the first members of the infant Church in these countries. True, last year God gave us a Christian, named Joseph, with his family; he had been baptized in sickness; we admire from day to day his courage, and the spirit of God in him; he speaks boldly in the councils about our mysteries, which he understands very well; the Relation will speak of him and of others [180] very accurately. I assure Your Reverence, and you may believe me, that there is nothing in this Relation which is not very correct and worthy of credence. .

On the 13th of November, the Reverend Father superior left here with one of our Fathers, to begin the itinerant missions. The devil seemed to try to oppose their plan; the snow fell so abundantly as to cover all the paths. Our Fathers, having arrived at the mission called St. Michel<sup>12</sup> at 4 o'clock in the evening, and having baptized two little sick children, started on their way to advise with our Fathers of St. Joseph, distant thence about a league. They went astray, so that they did not reach the latter place until four o'clock the next morning, after having suffered a great deal in their wanderings. A little while afterwards, several children, who had also lost their way in the night, were found dead in the snow.

lendemain, après avoir beaucoup enduré durant cet égarement: on a trouvé un peu de temps après plus d'un et deux enfants, morts dans les neiges, qui s'étoient aussi égarés durant la nuit.

Pendant deux mois que nos Pères y ont demeuré, ils y ont baptisé une vingtaine de personnes, desquelles six ou sept l'ont été solennellement et font profession de la foi. Pendant ce temps là, il y arriva une chose remarquable: c'est qu'un de nos premiers seminaristes, qui sont revenus icy cette année de Kébec, où est le seminaire des Hurons, voyant que son beau-frère rejettoit le conseil qu'il luy donnoit en sa maladie de ne point appeler le sorcier pour le [181] visiter et faire sur luy toutes ses diableries, le sorcier étant venu et faisant de son côté ses invocations, le seminariste se mit à prier Dieu de son côté, le chapelet à la main, et à conjurer Dieu de confondre le sorcier: sa prière fut exaucée; car le sorcier fit reponse que le diable ne lui vouloit rien découvrir, et qu'un tel l'en empêchoit avec son chapelet. Cela fut cause que le malade fut instruit et baptisé avec toute sa famille. Tout cela se passa au bourg dit St-Michel. L'autre seminariste étant allé à la guerre et ayant fait rencontre des ennemis, ils en prirent treize qui furent distribués en divers bourgs pour les faire mourir cruellement, lui pour sa part en prit deux, comme on étoit sur le point d'en faire mourir un, il l'exhorta à croire en Dieu et à vouloir être baptisé: comme il ne se souvenoit plus de la forme du baptême, il le baptisa, récitant le *Pater*. Dieu favorisa le prisonnier baptisé de la sorte: il permit qu'il survint quelque différent qui différa l'exécution de sa mort, et il fut conduit en un autre



During the two months that our Fathers remained there, they baptized twenty persons, six or seven of these with solemnity, who made profession of the faith. During that time, a wonderful thing happened; one of our first seminarists,—who returned here this year from Kébec, where the seminary for the Hurons is located,—seeing that his brother-in-law rejected the advice which he gave him in his sickness, not to summon the sorcerer to [181] visit him and perform over him his deviltries, when the sorcerer had come and was making his incantations, the seminarist, on the other hand, began to pray to God, his rosary in his hand, and to conjure him to confound the sorcerer. His prayer was answered; for the sorcerer replied that the devil refused to reveal anything to him, and that some one by his rosary prevented him from doing so. This resulted in the sick man being instructed and baptized, with all his family. All this occurred in the village called St. Michel. The other seminarist, having gone to war, had an encounter with the enemy, thirteen of whom were taken, who were distributed in different villages to be cruelly put to death. On his part, he captured two; and when one of them was about to be put to death, he exhorted him to believe in God and to consent to be baptized; as he no longer remembered the form of baptism, he repeated the *Pater* while baptizing him. God favored the prisoner baptized in this way; he permitted some dispute to arise which deferred the execution of his death sentence, and he was taken to another village near one of our Residences; so that two of our Fathers, having heard the news of this, repaired thither immediately, and instructed and baptized him, without knowing what this brave



village proche d'une de nos Résidences, en sorte que deux de nos Pères, en ayant appris la nouvelle, s'y transportèrent incontinent, l'instruisirent et baptisèrent sans sçavoir ce que ce brave seminariste avait fait. Un peu devant mon arrivée, ils en avaient baptisé dix-sept en divers bourgs: le 4 ou 5 décembre, outre les prisonniers susdits, quatre [182] autres eurent le même bonheur du baptême; trois d'iceux furent brûlés au bourg de St-Michel. Nos Pères eurent bien de la peine à les baptiser, les Hurons s'opposant à ce qu'ils ne le fussent, disant que le baptême les rendoit plus contens en la mort. Ils exercent des cruautés non pareilles sur ces captifs; ils leur coupent les doigts; ils les font passer sept tours sur divers brasiers ardents, qui sont allumés en la plus grande cabane du bourg, où tous ceux du bourg sont assemblés pour les tourmenter; chacun le tourmente comme il veut; tandis qu'il passe sur les feux, chacun a un tison allumé en main pour lui appliquer en quelque partie du corps; ils se servent de tout ce qu'ils peuvent s'imaginer pour le tourmenter, ils font rougir des hâches, des flèches, des ances de chaudière, qu'ils appliquent sur le patient: en tous ces tourments ils l'exhortent à avoir du courage, et il faut que le patient chante continuellement. L'un d'iceux eût les stigmates aux mains et aux pieds. La nuit s'étant passée dans ces cruautés, ils le conduisent hors du bourg, sur un échafaud, où ils le lient à un poteau, et là ils le brûlent tout vif à petit feu, avec des tisons allumés: s'il tombe en défaillance ils le font revenir à soi par quelque boisson. On lui arrache quelquefois les oreilles à belles dents et on les lui fait manger. Comme la flamme l'a suffoqué, ils

seminarist had done. A little while before my arrival, they had baptized seventeen in different villages. On the 4th or 5th of December, besides the above-mentioned prisoners, four [182] others had the same blessing of baptism; three of these were burned at the village of St. Michel. Our Fathers had considerable trouble in baptizing them, the Hurons trying to prevent this from being done, saying that baptism made them happier in death. They exercise unparalleled cruelties upon these captives; they cut off their fingers, they have them walk seven times over various glowing fires, which are lighted in the largest cabin of the village, where all the inhabitants are gathered to torment them; every one torments the prisoner as he chooses; while he is walking over the fires, each one has a firebrand in his hand to apply to some part of his body. They use everything they can think of to torture him; they heat hatchets, arrows, and pothooks till they are red, which they apply to the victim; in all these torments they exhort him to have courage, and the victim is obliged continually to sing. One of these had scars upon his hands and feet. The night having been passed in these cruelties, they took him outside the village, to a platform, where they bound him to a stake, and there burned him alive by inches with their lighted torches; if he fell into a swoon, he was restored to consciousness by a drink. Sometimes they ferociously bit off pieces of his ears and made him eat them. When the fire suffocated him, they put him [183] in large kettles to cook, and then ate him.

On the 8th of December, we solemnly baptized here five families of savages, all of different nations. I had the consolation of saying the mass for them, of

le mettent cuire [183] dans des grandes chaudières, et puis ils le mangent.

Le 8 décembre, nous baptisâmes icy solennellement cinq familles de sauvages, toutes de diverses nations. J'eus la consolation de leur dire la messe et de les communier, et de bénir les bagues de leur mariage. Depuis l'absence du R. P. supérieur jusqu'à son retour, j'ai été le chapelain ordinaire des sauvages. Pendant la messe on chante le *Pater* et l'*Ave* en langue huronne.

Le 12 décembre, dimanche de l'octave de la Conception, j'eus le bien de dire la première messe dans la première chapelle, bâtie dans les Hurons, et érigée en l'honneur de l'Immaculée Conception de Notre-Dame. La chapelle est faite d'une charpente bien jolie, semblable presque, en façon et grandeur, à notre chapelle de St-Julien.

Le 19 décembre, on baptisa icy trois familles de sauvages. Le diable tascha, ce jour là, de troubler notre solennité et faire voir qu'il étoit le maître du pays; car au sortir de la chapelle, il se trouva dans notre cabane un capitaine qui, en présence des nouveaux chrétiens, se mit à *débagouler* contre Dieu et contre nous, et à faire des actions impertinentes. Nous fumes contraints de le chasser hors la cabane. L'après dîner il envoya son frère et autres pour interrompre le catéchisme public, qu'on faisoit [184] de la tyrannie et domaine que satan exerce sur nos Sauvages; ils ne manquèrent pas de l'interrompre par leurs discours sacrilèges.

Le 20 décembre, nous eûmes une éclipse de lune à neuf heures du soir environ: elle fut totale et de durée d'environ de deux à trois heures. Vous l'eûtes

administering the communion, and of blessing their marriage rings. During the absence of the Reverend Father superior, I was the regular chaplain of the savages. During the mass, the *Pater* and *Ave* are sung in the Huron language.

On the 12th of December, Sunday of the octave of the Conception, I had the good fortune to say the first mass in the first chapel built among the Hurons, and erected in honor of the Immaculate Conception of Our Lady. The chapel is very neatly built of timberwork,—almost similar, in style and size, to our chapel of St. Julien.

On the 19th of December, three families of savages were baptized here. The devil tried, that day, to disturb our solemn exercises and to show that he was master of the country; for, upon leaving the chapel we found in our cabin a captain who, in the presence of the new Christians, began to *spit forth abuse* against God and against us, and to act with insolence. We were obliged to drive him out of the cabin. In the afternoon he sent his brother and others to interrupt the public catechism, which was being given [184] about the tyranny and dominion that satan exercises over our Savages; they did not hesitate to interrupt it with their sacrilegious talk.

On the 20th of December, at about nine o'clock in the evening, we had an eclipse of the moon; it was total, and lasted about two or three hours. You had it in France, perhaps, at two o'clock in the morning of the 21st of December. It is by these eclipses that we know that the sun rises here about four hours later than it does in France; our latitude is about 45 degrees and a half.

On the 2nd of January, a head of a family was

peut-être en France à deux heures du matin du 21 décembre. C'est par les eclipses que nous sçavons que le soleil se leve icy quatre heures plus tard environ qu'en France; notre élévation est de 45 degrés et demi environ.

Le 2 janvier on baptisa un chef de famille; le 9 une famille; le 16 deux familles; et le tout fort solennellement.

Le 13 février on baptisa, avec les cérémonies de l'église, une fille de dix à douze ans.

Le 2 mars et les autres jours en suivant du carnaval, le diable est icy déchaîné aussi bien qu'en France. Ce n'est que diablerie et masquarade en ce temps là, par tout le pays des Hurons: cela a débauché deux ou trois de nos chretiens et refroidi plusieurs autres, qui se dispoient au baptême. Nous eûmes recours à Dieu par le saint sacrifice de la messe et par les quarante heures, durant lesquelles nous exposâmes le St-Sacrement. La Relation dira fidèlement le reste. J'assure, V. R., qu'elle est très-fidelle: c'est pourquoi je me contenterai de toucher [185] en passant les diableries de ces peuples. Elle pourra juger par ce qui suit, que ce ne nous est pas peu de peine d'élever et entretenir, au milieu d'une nation perverse, ces nouvelles plantes du christianisme que Dieu nous a commis; nous pouvons dire avec saint Paul: *Filioli quos iterum parturio*, etc. Nous et eux avons bon besoin des prières de V. R.; je les recommande à sa charité.

1° Toutes leurs façons de faire leur sont dictées immédiatement du diable, qui leur parle tantôt en forme de corbeau ou quelque autre oyseau semblable, tantôt en forme de flamme ou âme, et tout cela dans



baptized; on the 9th, a family; on the 16th, two families,—and all very solemnly.

On the 13th of February, a girl of ten or twelve years was baptized with the ceremonies of the church.

On the 2nd of March, and other days following the carnival, the devil was unchained here as well as in France. There was only deviltry and masquerading at that time throughout the Huron country; two or three of our Christians were debauched therein, and many others, who were inclined to baptism, have become cold. We had recourse to God through the holy sacrifice of the mass and through the forty hours, during which we exposed the Blessed Sacrament. The Relation will give a faithful account of the rest. I assure Your Reverence that it is very accurate; hence I will content myself with touching [185] incidentally upon the deviltries of these peoples. You will be able to judge from what follows that it is no little task for us to rear and keep in order in the midst of a perverse nation, these new plants of christianity that God has committed to us; we can say with saint Paul, *Filioli quos iterum parturio*, etc. We and they have much need of the prayers of Your Reverence; I commend them to your charity.

1. All their actions are dictated to them directly by the devil, who speaks to them, now in the form of a crow or some similar bird, now in the form of a flame or a ghost, and all this in dreams, to which they show great deference,—so great that, if they are asked to express their sentiments upon any subject, they say, “Wait until we have consulted the dream.” For better results, they fast beforehand. They consider the dream as the master of their lives, it is the God of the country; it is this which dictates



le songe, auquel ils défèrent grandement, en sorte que si l'on les prie de dire leur sentiment sur quelque chose, ils disent : Attendez que nous ayons consulté le songe. Pour le mieux faire, ils jeûnent auparavant. Ils tiennent le songe pour le maître de leur vie, et c'est le Dieu de ce pays ; c'est luy qui leur dicte leurs festins, leur chasse, leur pêche, leur guerre, leurs traites avec les françois, leurs remèdes, leurs dances, leurs jeux, leurs chansons : à les voir dans ces actions, vous jugeriez des âmes damnées. Ils n'ont qu'un jeu innocent, à sçavoir, le jeu de la crosse : il se fait pour se ressouvenir de quelque excellent crosseur décédé.

2° Pour guérir un malade, ils appellent le sorcier, qui, sans s'informer de la maladie du malade, [186] chante et remue sa tortue ; il regarde dans l'eau et quelquefois dans le feu pour connaître la qualité de la maladie. L'ayant connue, il dit : l'âme du malade désire, pour sa santé, qu'on luy fasse present de telle ou telle chose, d'un canot, par exemple, d'une robbe neuve, d'un collier de porcelaine, d'un festin de feu, d'une danse, etc. ; et tout le bourg se met incontinent en peine d'accomplir parfaitement tout ce que le sorcier aura dit. D'autres fois, pour guérir le malade, les anciens du bourg vont trouver le malade, et luy demandent qu'est-ce que son âme desire. Il respond selon son songe, qui sera quelquefois excessif et abominable. Il demandera jusqu'à vingt-cinq presents d'importance, qui luy sont incontinent fournis par le bourg, s'ils manquoient à un seul, ils croiroient être cause de la mort du malade. C'est pourquoy nous qui crions contre ces diableries et refusons d'y contribuer quelque chose du nôtre, le diable, soit qu'il

to them their feasts, their hunting, their fishing, their war, their trade with the French, their remedies, their dances, their games, their songs; to see them in these actions, you would think they were lost souls. They have only one harmless game, it is the game of crosse; they play it in memory of some excellent crosse-player who is dead.

2. To cure a sick person, they summon the sorcerer, who, without acquainting himself with the disease of the patient, [186] sings, and shakes his tortoise shell; he gazes into the water and sometimes into the fire, to discover the nature of the disease. Having learned it, he says that the soul of the patient desires, for his recovery, to be given a present of such or such a thing,—of a canoe, for example, of a new robe, a porcelain collar, a fire-feast, a dance, etc., and the whole village straightway sets to work to carry out to the letter all the sorcerer may have ordered. At other times, to cure the sick, the old men of the village go to see the sick man, and ask him what his soul desires. He answers according to his dream, which will sometimes be extravagant and abominable. He will ask as many as twenty-five important presents, which are immediately furnished him by the village; if they failed in a single one, they would consider this the cause of the patient's death. Hence,—since we cry out against these deviltries and refuse to contribute anything of ours to them,—the devil, because he would like either to exact from us some homage, or to direct upon us all their envy, is sure to make the patient dream for something that we alone possess, or to make the sorcerer specify it. As I was writing this, on the 13th of April, about noon, a Savage, greatly excited, came

désireroit avoir de nous quelque hommage, ou jeter sur nous toute l'envie, ne manque pas de faire songer au malade quelque chose que nous ayons tous seuls ou de le faire dire par le sorcier. Comme j'écrivois la presente, ce 13 avril, environ midi, voyla un Sauvage qui vient d'un bourg prochain, grandement échauffé, et nous prie de luy donner quelque cartier d'étoffe rouge, parce que le sorcier avoit dit qu'un sien fils malade [187] desiroit pour sa guerison ce bout d'étoffe. On ne le luy donna pas; mais un de nos Pères incontinent se transporta sur le lieu *quasi aliud agendo* et baptisa le petit malade. Ces refus continuels font qu'ils nous menacent souvent de nous casser la tête, nous attribuant la cause de leurs maladies, disant que depuis qu'ils croient ils ont la maladie. Chaque famille a certaines maladies, et par conséquent certains remèdes abominables. Elle a aussi ses armoiries diverses, qui un cerf, qui un serpent, qui un corbeau, qui le tonnerre, qu'ils estiment être un oiseau, et choses semblables.

3° Presque tous les Sauvages ont des sorts auxquels ils parlent et font festin pour obtenir d'eux ce qu'ils désirent.

4° Le diable a ses religieux: ceux qui le servent doivent être dépouillés de tout ce qu'ils ont; ils doivent s'abstenir des femmes; ils doivent obéir parfaitement à tout ce que le diable leur suggère. Le sorcier de ce bourg nous vint voir le 26 de mars et nous tint tout ce discours.

5° Les femmes grosses parmi eux causent, disent-ils, plusieurs malheurs; car elles sont cause que le mari ne prend rien à la chasse. Si quelqu'une d'elles entre en une cabane ou il y aye quelque malade, le

from a neighboring village, and begged us to give him a piece of red stuff, because the sorcerer had said that one of his sons, who was sick, [187] desired for his recovery this bit of stuff. It was not given to him; but one of our Fathers immediately repaired to the place, *quasi aliud agendo*, and baptized the little patient. These continual refusals cause them often to threaten to split our heads, attributing to us the cause of their diseases, saying that, since they believe, they have sickness among them. Each family has certain maladies, and consequently certain abominable remedies. Each also has its distinct armorial bearing, one having a deer, another a serpent, another a crow, another the thunder, which they consider a bird;<sup>13</sup> and like objects.

3. Nearly all the Savages have charms, to which they speak and make feasts, in order to obtain from them what they desire.

4. The devil has his religious; those who serve him must be deprived of all their possessions, they must abstain from women, they must obey perfectly all that the devil suggests to them. The sorcerer of this village came to see us on the 26th of March, and told us all these things.

5. Pregnant women among them cause, they say, many misfortunes;<sup>14</sup> for they cause the husband not to take anything in the hunt; if one of them enters a cabin where there is a sick person, he grows worse; if she looks at the animal that is being pursued, it can no longer be captured; if people [188] eat with her, those who eat thus fall sick. A pregnant woman, by her presence and the application of a certain root, extracts an arrow from a man's body. Moreover, they rejoice more in the birth of a daughter

malade empire; si elle regarde la bête qu'on poursuit, ou ne la sçauroit plus prendre; si l'on [188] mange avec elle, ceux qui y mangent tombent malades. Une femme grosse, par sa présence et application de quelque racine, tire la flèche du corps d'un homme: toutefois ils se réjouissent davantage en la naissance d'une fille que d'un fils, à cause de la multiplication du pays. Les femmes sont icy maîtresses et servantes.

6° Ils croient que les âmes rentrent dans le corps d'un autre après sa mort.

Le 19 mars, jour des Cendres, nous donnâmes les cendres à ceux qui se présentèrent des Sauvages. Il y en a qui ont gardé le carême pour ce qui est de l'abstinence de chair, et qui, se trouvant en des festins de cerf, ont refusé d'en goûter. Ce n'est pas que nous les y obligeons pour le présent; ils s'en abstiennent de leur plein gré, sachant qu'en France on garde de la sorte le carême. Il est à remarquer que c'est en ce temps de caresme que les chasseurs reviennent de la chasse, et, comme elle est très-rare et fort difficile, ils sont grandement avides de chair. Ils font des deux et trois cents lieues dans les bois pour y trouver du gibier, comme quelque ours, ou quelque cerf ou vache; du peu qu'ils rapportent ils en font un festin. Par grande caresse un père donne à son fils un os à ronger qu'on luy aura donné au festin. La plupart, non-seulement le carême, mais tout le long de l'année, [189] j'entens ceux qui sont rarement aux festins, ne font que deux repas par jour, l'un à neuf heures du matin et l'autre à cinq heures du soir. Si les Sauvages sont dans un continuel carême, le nôtre n'est pas moindre: le jour de Pâques et le

than of a son, for the sake of the multiplication of the country's inhabitants. The women here are mistresses and servants.

6. They believe that souls enter other bodies after death.

On the 19th of March, Ash Wednesday,<sup>15</sup> we gave ashes to such of the Savages as presented themselves. There are some who observed Lent as regards the abstinence from meat, and who, being present at feasts of venison, refused to taste it. Not that we oblige them to do so, for the present; they abstain of their own accord, knowing that in France Lent is observed in this way. It is to be observed that it is at this lenten time that the hunters return from the chase, and, as game is very rare and very difficult to get, they are exceedingly greedy for meat. They will go two or three hundred leagues into the woods to find game, such as bears, deer, or cows;<sup>16</sup> of the little that they bring back, they make a feast. As a token of great affection, a father will give his son a bone to gnaw which has been given him at the feast. The majority of them, not only during Lent, but all through the year, [189] I mean those who are rarely at feasts, have only two meals a day, one at nine o'clock in the morning, the other at five in the evening. If the Lent of the Savages is continual, ours is no less so; Easter and Good Friday are very often the same to us, as far as food is concerned. True, the Savages will sometimes bring us, in trade, a quarter of a bear or deer, at most, once during the entire year; sometimes also, but rarely, our Frenchmen will kill some bustards or cranes, of which a feast is made for the savages, some is given to the sick, and occasionally some are put in our *sagamité*.



grand vendredy nous sont bien souvent égaux quant aux vivres. Il est vray que quelquefois les Sauvages nous apporteront à traiter un quartier d'ours ou cerf, une fois au plus durant toute l'année; quelquefois aussi, mais rarement, nos françois tueront quelque outarde ou grue, desquels on fait festin aux sauvages, on en donne aux malades, et on en met quelquefois quelques unes dans notre sagamité.

Le 23 avril, samedi saint, nous baptisâmes dans notre chapelle, avec les cérémonies de l'Eglise, un de nos catéchumènes: les autres ont été remis, pour quelques raisons, à la veille de la Pentecôte, selon l'ordre de l'Eglise.

Le 24 avril, jour de Pâques, deux de nos Pères partirent d'icy pour des missions volantes, par la campagne. Le 28 du même mois j'entrai aux exercices pour le même sujet. A la fin d'iceux, depuis la présente lettre, datée le 4 de mai, je partis pour aller en mission volante. En ces missions, nous sommes frustrés de celebrer la sainte messe (souvenez-vous de suppléer pour nous). Le samedi, nous retournons à la Residence la plus prochaine [190] pour y célébrer la sainte messe le lendemain, après laquelle nous retournons à notre mission. Depuis Pâques on y a baptisé environ vingt personnes.

Le 27 mai, nous retournâmes à la Residence de la Conception pour assister à la venue de douze prisonniers et les disposer au baptême. Il est vrai que ce que je vous ai dit cy devant des cruautés, que nos barbares exercent sur les prisonniers, n'est rien, pour ne les avoir connues que par le rapport de nos Pères qui y avoient assisté. J'ay assisté moi-même aux premiers tourments de ceux-cy; la rage des demons

On the 23rd of April, Holy Saturday, we baptized one of our catechumens in our chapel, with the ceremonies of the Church; the others were put off, for certain reasons, until the eve of Pentecost, according to the order of the Church.

On the 24th of April, Easter day, two of our Fathers left here on their itinerant missions through the country. On the 28th of the same month, I began the exercises, with the same object. At the end of this preparation, since the present letter, dated the 4th of May, I departed to go on an itinerant mission. While on these missions, we are prevented from celebrating the holy mass (remember to make it up for us). On Saturday we return to the nearest Residence, [190] in order to celebrate there the holy mass the next day, after which we return to our mission. Since Easter, we have baptized about twenty persons.

On the 27th of May, we returned to the Residence of la Conception, to be present at the coming of twelve prisoners, and to prepare them for baptism. Truly, what I have told you before about the cruelties that our barbarians exercise upon prisoners, is nothing, as I knew of them only through the report of the Fathers who were present. I myself was present at the preliminary tortures of these prisoners; the rage of the demons against the damned cannot be better represented than by that which these peoples exercise upon these poor captives. Imagine at their arrival the whole village, or rather the whole country, going to meet them at five hundred paces from the village, and to welcome them, but in a strange way; every one is armed—one with a club, another with a handful of thorns, another with a

sur les damnés ne sauroit être mieux figurée que par celle que ces peuples exercent sur ces pauvres captifs. Figurez-vous qu'à leur arrivée tout le bourg, ou plutôt tout le pays, qui y accourt, leur va au-devant à cinq cents pas du bourg les accueillir, mais d'une étrange façon; chacun s'arme, qui d'un bâton, qui d'une poignée de ronces, qui d'un couteau et tison de feu; ils se rangent d'un côté et d'autre, et frappent sans pitié les prisonniers jusques à ce qu'ils sont arrivés sur l'échafaud préparé pour être le spectacle de cruauté. Ils marchent l'un après l'autre, ayant chacun derrière soi un sauvage qui les tient liés par les bras avec une corde; ils ont aussi les pieds liés, en sorte que ils ne puissent marcher que doucement; ils sont nus et ont un collier [191] de porcelaine autour de la tête pour marque de victime. Arrivés qu'ils furent sur le théâtre, on les fit danser, et chanter l'un après l'autre, et tout en chantant, divers en divers temps leur coupoient, qui un doigt, qui trois, qui leur écrasoient les doigts à coup de bâton, d'autres leur donnoient des estafilades de couteau jusques aux os, au gras des jambes et des bras, la plupart en avoient aux deux bras et aux deux jambes. Cela fait, on les mena reposer dans une cabane pour les tourmenter par après, durant la nuit, plus cruellement par le feu. Le lendemain matin, on en mena un sur l'échafaud, pour achever de le bruler avec des tisons de feu. Ils lui renouvelèrent toutes les plaies de la nuit précédente, et enfin n'en pouvant plus, ils luy couperent la tête. J'ay assisté à ces cruautés: elles sont beaucoup plus horribles qu'on ne se sçauroit imaginer. De douze qu'ils étoient nous en avons déjà baptisé neuf icy; reste trois qui vont en d'autres bourgs: je

knife and a firebrand; they form in lines on both sides, and mercilessly strike the prisoners until they have reached the platform prepared for the exhibition of their cruelty. They walk one after the other, each one having behind him a savage, who holds his arms bound by a cord; their feet are bound also, so that they can only walk slowly; they are naked, and each has a collar [191] of porcelain around his head to designate him as a victim. Now when they arrived at the stage, they were made to dance and sing, one after the other; and all the time they were singing, at intervals, various persons cut them — one cut off one finger, another three; another crushed their fingers with a blow from his club; others gashed them to the bone with knives in the fleshy part of the leg and the arm, most of them in both arms and both legs. When this was over, they were taken to a cabin to rest, so that they might afterwards be tormented more cruelly by fire during the night. The next morning, one was driven upon the platform, that they might finish burning him with firebrands. They renewed all the tortures of the preceding night, and, when he finally succumbed, they cut off his head. I was present at these cruelties; they are far more horrible than one can imagine. Of those twelve, we have already baptized nine here; three remain, who are going to other villages. I leave presently, with one of our Fathers, to go to them, and try to baptize them.

I have just returned. Of the three prisoners who remained to be baptized, we have baptized two, the third refusing baptism. Among the twelve prisoners there was one Judas. The number of those baptized this year (1639) reaches fully 300 souls; in this village

pars tout à l'heure avec un de nos Pères pour aller après eux et tacher de les baptiser.

Me voicy de retour. Des trois prisonniers qui restoient à baptiser, nous en avons baptisé deux; le troisième a refusé le baptême: entre les douze prisonniers il s'est trouvé un Judas. Le nombre des baptisés de cette année (1639) monte bien à 300 âmes; en ce bourg de la Conception, on en a baptisé [192] en maladie, tant enfans qu'autres, cent vingt deux, desquels une partie sont allés au ciel. Outre les malades on en a baptisé en santé et solennellement, et qui font profession de chrétien, cinquante; au bourg de St-Joseph cent vingt six, dont vingt cinq l'ont été solennellement et font profession du christianisme; en la mission volante de St-Michel une vingtaine, desquels six ou sept l'ont été avec les cérémonies de l'Eglise. Je ne parle que de ce pays des Hurons; pour ce qui est de Kebec et des trois rivières, vous en avez la Relation devant nous.

Je me recommande à vos SS. Sacrifices et aux prières de tous nos Pères et Frères, je les salue tous *nomi-natim* et les conjure de contribuer par leurs ferveurs à la conversion de nos pauvres Sauvages: c'est l'ouvrage de Dieu seul, qui exaucera aussi bien en France vos prières que les nostres.

Je suis à tous de cœur,  
Mon Révérend Père,  
le très-humble et très-affectionné frère  
en Notre-Seigneur,

FRANÇOIS DU PERON,  
surnommé en huron ANONCHIARA, S.J.

of la Conception, there have been baptized [192] in sickness, both children and others, one hundred and twenty-two persons, a part of whom have gone to heaven. Besides the sick, fifty persons in health were solemnly baptized, who made profession as Christians. In the village of St. Joseph, one hundred and twenty-six, of whom fifty were baptized solemnly and professed christianity; in the itinerant mission of St. Michel, twenty, six or seven of whom were baptized with the ceremonies of the Church. I speak only of this country of the Hurons; as concerns Kebec and the three rivers, you have the Relation of those before we do.

I commend myself to your Holy Sacrifices, and to the prayers of all our Fathers and Brethren. I greet them all *nominatim*, and conjure them to aid, by their pious ardor, in the conversion of our poor Savages; it is the work of God alone, who will hearken to your prayers in France as well as to ours.

I am with all my heart,  
My Reverend Father,  
your very humble and very affectionate  
brother in Our Lord,

FRANÇOIS DU PERON,  
surnamed in Huron ANONCHIARA, S.J.<sup>17</sup>









## XXXII

Lettre du P. Simon le Moyne, à M. le Curé  
de St-Martin, à Beauvais

Résidence de la Conception, aux Hurons  
[Ossossané], Mai 25, 1639

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SOURCE: We follow the original MS., in the possession of  
The Burrows Brothers Company, Cleveland, Ohio.

Lettre du P. Simon le Moyne, a M. le Curé de St-Martin, à Beauvais.

La Paix & l'Amour du grand IESVS.

**M**ONSIEUR & TRES-CHER COUSIN.

Merueille! que ce bout de papier soit venu iusques à vous apres tant de Sauts qu'il à franchy, et de dangers qu'il luy à fallu essayer. Nest-ce pas que mon esprit luy en auoit frayé le chemin plus de mille fois sans la 1<sup>re</sup>. O si vous me voyiez icy dans ce bout du monde, faire et chanter l'eau beniste, et dire la saincte messe aux Paroissiens de nostre district, car depuis huict ou neuf moys nous contons en cette barbarie deux à trois Eglises ou Assemblies des Neophytes. Mais quelle consolation a vn bon cœur, de voir icy chaq3 iour dans nos cabanes, comme quoy nostre bon IESVS y est adoré par vn Peuple, dont il n'est encore connû qu'a demy. Le dy', chaque iour, car bien qu'ils ne viennent pas entendre la messe, sinon les festes solennelles et les Dimanches, si viennent ils en nre chapelle d'escorces tous les matins, et souuent tous les soirs, pour faire leurs prieres. Scauez-vous comment? On à mis en leur langue le signe de croix, vn bel Acte de contrition de 12. ou 13. lignes, le Pater, l'Aue et quelques prieres de la sorte, que ces fidelles Neophytes, la plus part hommes faits et aagez, disent aprez moy avec bien du ressentiment de costé et d'autre. Il falloit bien que du commencement Dieu

Letter from Father Simon le Moyne, to Monsieur  
the Curé of St. Martin, at Beauvais.

The Peace and Love of the great JESUS.

**M**ONSIEUR AND DEAREST COUSIN:

Marvelous! that this scrap of paper should reach you after shooting so many Rapids, and encountering, as it must, so many dangers. Is it not because my spirit had opened the way for it to you not once, but a thousand times and more? Oh, if you could see me here in this end of the world, blessing the water, singing at the aspersion, and saying holy mass for the Parishioners of our district,—for, after eight or nine months, we count in this barbaric region two or three Churches or Gatherings of Neophytes. But what consolation it is to a sympathetic heart, to see here every day in our cabins how our good JESUS is adored by a People to whom he is as yet only partially known. I say every day; for, although they do not come to hear the mass, except at the solemn feasts and on Sundays, yet they come to our bark chapel every morning, and often every evening, to offer their prayers. Do you know how? We have translated into their language the sign of the cross, a suitable Act of contrition, of 12 or 13 lines, the Pater, the Ave, and several prayers of that sort, which these faithful Neophytes—most of them adults and aged men—recite after me, on all sides, with much feeling. God from the beginning must indeed have made good their defects of understand-



suppleast à leurs foiblesses d'esprit, puisq<sup>3</sup> eux mesmes dissimuloient si prudemment nos fautes à prononcer leur langue. En attendant que vous ayez le plaisir de lire nostre Relation de cette année, qui s'imprimera, cõe ie croy, à Paris, i'adresse à mon F. le Iesuite de quoy affamer plustost que d'assouvir v<sup>re</sup> curiosité. I'espere que ma mere vous le fera voir, ie la vous recommande, et moy en vos SS. Sacrifices et Prieres, car ie vous suis cordialement de cet autre monde, le mesme qui tousiours, cest à dire

Mons<sup>r</sup> et tres cher cousin

Tresh. et tres-obligé S<sup>r</sup> et cousin.

Simon le moyne de la Compag<sup>ie</sup> de I E S.

De n<sup>re</sup> Resid<sup>ce</sup> de la conception  
aux Hurons. ce 25. May.

1639

[Adressée: — Monsieur le curé de St. Martin  
À Beauvais.]

ing, since they themselves so discreetly feign not to notice our blunders in the pronounciation of their language. Until such time as you have the satisfaction of reading our Relation of this year, which will be published, I think, at Paris, I send to my Brother the Jesuit what will serve to whet rather than to satiate your curiosity. I hope that my mother will show it to you; I recommend her to you, and myself in your Holy Sacrifices and Prayers; for I am, from this other world, to you cordially the same as ever, that is,

Sir and dearest cousin,

Your very humble and obliged Servant and cousin,

Simon le moyne, of the Society of JESUS.<sup>18</sup>

From our Residence of la conception,  
among the Hurons, this 25th of May,

1639.

[Addressed: — Monsieur the curé of St. Martin,  
at Beauvais.]



### XXXIII

Lettre du P. Joseph-Marie Chaumonot, au  
T. R. P. Mutio Vitelleschi

Kébec, Août 7, 1639

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SOURCE : Reprinted from Carayon's *Première Mission des Jésuites au Canada*, pp. 193, 194.

[193] Lettre du P. Joseph-Marie Chaumonot, au  
T. R. P. Mutio Vitelleschi, Général de la  
Compagnie de Jésus, a Rome.

*(Traduite de l'italien sur l'original conservé à Rome.)*

KÉBEC, 7 août 1639.

MON TRÈS-RÉVÉREND PÈRE,  
Pax Christi.

Le premier août je suis arrivé en la Nouvelle-France avec les PP. Vimont et Poncet et un de nos Frères coadjuteurs, après trois mois d'une navigation très-fâcheuse, à cause des brouillards qui nous ont environnés pendant trois semaines, avec danger de naufrage contre les énormes glaçons qui flottent sur ces mers. Le vaisseau du commandant de la flotte allait se heurter contre un de ces blocs de glace, le jour de la Sainte-Trinité, pendant qu'on disait la messe, quand un des marins, en se promenant sur le pont, aperçut, malgré l'épaisseur du brouillard, l'éclat de la glace qui n'était plus qu'à deux brasses, et s'écria: Miséricorde, miséricorde! Nous sommes tous perdus. Le P. Vimont fit vœu de dire deux messes, l'une en l'honneur de la sainte Vierge, l'autre [194] en l'honneur de saint Joseph, s'ils nous préservaient de ce péril. Et voilà qu'au même instant le vent, changeant subitement de direction, nous fit éviter, comme par miracle, ce danger imminent. Les plus habiles pilotes conviennent que cela n'a pu se faire naturellement avec tant de rapidité, et que si ce

[193] Letter from Father Joseph Marie Chaumonot,  
to the Very Reverend Father Mutio Vitelleschi,  
General of the Society of Jesus, at Rome.

*(Translated from the Italian original preserved at Rome.)*

KÉBEC, August 7, 1639.

MY VERY REVEREND FATHER,  
Pax Christi.

I arrived in New France, on the first of August, with Fathers Vimont<sup>19</sup> and Poncet<sup>20</sup> and one of our lay Brothers, after a voyage of three months, which was very difficult on account of the fogs which surrounded us for three weeks, with the danger of being wrecked against the enormous masses of ice that float upon these seas. The ship of the commandant of the fleet was about to strike against one of these blocks of ice, on the day of the Holy Trinity, while mass was being said; when one of the sailors, walking upon the bridge, perceived, in spite of the thickness of the fog, the glitter of the ice, which was no more than two brasses away, and cried, "Mercy, mercy! we are all lost!" Father Vimont made a vow to say two masses, one in honor of the blessed Virgin, the other [194] in honor of saint Joseph, if they preserved us from this peril. And lo! at that very moment, the wind suddenly changed direction and caused us to avoid, as if by a miracle, this imminent danger. The most skillful pilots agree that this could naturally not have been done with so much



revirement n'eût pas eu lieu à ce moment précis, nous étions perdus sans ressource.

Je ne puis encore rien écrire à Votre Paternité sur ce qui regarde le pays que je n'ai pas eu le temps d'étudier; mais l'année prochaine, je compte bien me dédommager de ce silence forcé.

Quatre d'entre nous irons dans le pays des Hurons, les PP. Pijart, le Mercier, Poncet et moi. Ceux qui reviennent de chez les sauvages nous assurent de leurs dispositions à recevoir la foi. Plaise à Dieu faire de son serviteur un instrument capable de mener à bien une si difficile entreprise!

Je conjure Votre Paternité de m'accorder le secours de ses prières et saints sacrifices,

Je suis,

de Votre Paternité,

l'indigne serviteur en Notre-Seigneur,

JOSEPH-MARIE CHAUMONOT.

De Kébec, le 7 août 1639.

rapidity; and that, if this sudden tack had not taken place at that precise moment, we would have been irretrievably lost.

I cannot as yet write Your Paternity anything regarding the country, which I have not had time to study; but I count certainly upon making amends for this forced silence, next year.

Four of us will go into the Huron country, Fathers Pijart, le Mercier, Poncet, and myself. Those who return from among these savages assure us of their disposition to receive the faith. May it please God to make of his servant an instrument capable of bringing to good so difficult an enterprise!

I conjure Your Paternity to grant me the help of your prayers and holy sacrifices.

I am

                    Your Paternity's  
unworthy servant in Our Lord,  
JOSEPH MARIE CHAUMONOT.

Kébec, the 7th of August, 1639.



XXXIV

LE JEUNE'S RELATION, 1639

PARIS: SEBASTIEN CRAMOISY, 1640

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The preliminary matter and chap. i. of Part I. are given in the present volume ; the remainder of the document will appear in Volumes XVI. and XVII.





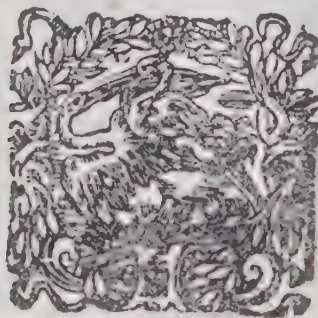


RELATION  
DE CE QUI S'EST PASSE'  
EN LA 1639  
NOVVELLE FRANCE

EN L'ANNÉE 1639.

Enuoyée au  
R. PERE PROVINCIAL  
de la Compagnie de IESVS  
en la Prouince de France.

*Par le P. Paul Le Jeune, de la mesme Compagnie,  
Superieur de la Residence de Kébec.*



A PARIS,  
Chez SEBASTIEN CRAMOISY, Imprimeur  
ordinaire du Roy, rue S. Iacques,  
aux Cicognes.

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M. DC. XL.  
AVEC PRIVILEGE DU ROY.

# RELATION

OF WHAT OCCURRED

IN

NEW FRANCE

IN THE YEAR 1639.

Sent to the  
REVEREND FATHER PROVINCIAL  
of the Society of JESUS  
in the Province of France.

*By Father Paul Le Jeune, of the same Society,  
Superior of the Residence of Kébec.*

PARIS,

SEBASTIEN CRAMOISY, Printer in ordinary  
to the King, rue St. Jacques,  
at the Sign of the Storks.

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M. DC. XL.

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CEBERET.

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JACQUES DINET.



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MON REVEREND PERE,

La naissance d'un Dauphin, les affections & les presents de nostre grand Roy pour nos Sauvages, les soings de Monseigneur le Cardinal pour ces contrées, & ses aumosnes pour la Mission des Hurons: les gratifications de Messieurs de la Nouvelle France pour nos Neophytes, ou nouveaux Chrestiens: la continuation de Monsieur le Cheualier de Montmagny dans son gouvernement: la venuë des Religieuses: le secours qu'il a pleu à Vostre Reuerence de nous enuoyer: l'assistance de plusieurs personnes de merite & de condition: les [2] vœux & les prieres des bonnes ames: les saintes Affociations que l'on fait pour attirer les benedictions du Ciel sur ces peuples, ont esté les fuiets de nos entretiens à l'abord des vaisseaux, non seulement en public dans la conuersation des hommes, mais encore en secret deuant Dieu. Toutes ces ioyes m'ont esté d'autant plus sensibles, que ie les ay goûtées avec la douce liberté que ie respirois il y a long temps: & qu'en fin V. R. m'a accordée nous enuoyant le R. P. Vimont, la vertu duquel reparera tous les defauts que i'ay commis dans la charge que ie luy ay remise entre les mains. Il m'a fait entendre que V. R. desiroit que ie traçasse encore cette année la Relation, commençons.

[1] Relation of what occurred in New France in  
the Year 1639.

MY REVEREND FATHER,

The birth of a Dauphin; the affection and gifts of our great King for our Savages; the solicitude of Monseigneur the Cardinal for these countries, and his donations for the Huron Mission; the offerings of the Gentlemen of New France for our Neophytes or new Christians; the continuation of Monsieur the Chevalier de Montmagny in his government; the coming of the Nuns; the aid Your Reverence has been pleased to send us; the assistance of many persons of merit and condition; the [2] wishes and prayers of pious souls; the holy Associations that are being formed to call down the blessings of Heaven on these nations—all these were the subjects of our conversations on board the ship, not only when speaking publicly with men, but also in secret before God. All these pleasures have affected me the more sensibly, since I have tasted them with the sweet liberty that I enjoyed long ago; and since at last Your Reverence has granted me that the Reverend Father Vimont should be sent to us, whose virtues will make amends for any errors I may have committed in the discharge of the office I have handed over to him. He has given me to understand that Your Reverence desired that I should write the Relation again this year. Let us commence.



## CHAPITRE PREMIER.

DE LA JOYE QU'A RECEU LA NOUUELLE FRANCE POUR  
LA NAISSANCE DE MONSEIGN. LE DAULPHIN, &  
D'VN CONSEIL QUE TINDRENT LES SAUAGES.

LE retardement de la flotte bien extraordinaire cette année nous iettoit [3] dans l'impatience, quand vn vaisseau paroissant quarante lieües au deffous de Kebec, enuoya vn petit mot de lettre à Monseigneur nostre Gouverneur. Tout le monde accourt pour sçauoir des nouuelles, mais le papier ne difant mot de la naissance de Monseigneur le Dauphin arrestoit le cours de nostre joye. Nous auions appris l'an passé que la Reine estoit enceinte, & nous attendions vn enfant de benediction & de miracle; nous croyons tous que les dons de Dieu feroient parfaits, & que nous aurions vn Prince. Ce vaisseau qui nous deuoit donner cette premiere nouuelle n'en dit mot. Il nous aduertit feulement qu'il en venoit d'autres desquels il s'étoit separé fur mer dans des brunes fort épaisses. En fin les vents se rendans fauorables à nos desirs, nous apprîmes que le Ciel nous auoit donné vn Dauphin. Ce mot de Dauphin ne fortit pas si tost de la bouche des Messagers, que la ioye entra dans nos cœurs, & les actions de graces dedans nos ames. La nouuelle fut bien-tost répanduë par tout; on chante le *Te Deum laudamus*, on prepare des feux de rejouissance avec tout l'artifice possible en ces contrées. Messieurs de la Nouuelle

## CHAPTER FIRST.

OF THE JOY FELT BY NEW FRANCE AT THE BIRTH  
OF MONSEIGNEUR THE DAUPHIN, AND OF A  
COUNCIL HELD BY THE SAVAGES.

THE most extraordinary delay in the arrival of the fleet this year had made us [3] very uneasy, when a ship, appearing forty leagues below Kebec, sent a short letter to Monseigneur our Governor. Every one hastened to learn the news; but, as the paper contained not a word about the birth of Monseigneur the Dauphin, it checked the course of our joy. We had heard the year before that the Queen was enceinte, and we hoped for a child whose birth would be at once a blessing and a miracle;<sup>21</sup> we all thought that God's gifts would be perfected, and that we would have a Prince. This ship, which should have brought us the first news, said not a word of it. It merely informed us that other vessels were coming, from which it had been separated at sea in a heavy fog. Finally, the winds becoming favorable to our wishes, we learned that Heaven had given us a Dauphin. Hardly had this word "Dauphin" escaped the lips of the Messengers, than joy entered into our hearts and thanksgiving into our souls. The news soon spread everywhere; the *Tc Deum laudamus* was chanted, and bonfires and fireworks were prepared with every device possible in these countries. The Gentlemen of New France recommended these [4] manifestations of joy, but all their recommenda-

France recommandoient les [4] actions de ioye, mais toute leur recommandation ne seruit qu'à donner vne preuue de leur amour enuers ce nouueau Prince; car deuant que leurs lettres eussent paru, la ioye s'estoit desia emparée de nos cœurs, & tous les ordres estoient donnez par Monsieur nostre Gouverneur, pour la faire paroistre deuant Dieu, & deuant les hommes. On fait voler des feux au Ciel, tomber des pluyes d'or, briller des estoilles, les serpentaux brûlans courent par tout, les chandelles ardentes éclairent vne belle nuit: bref, le Canon fait vn grand tonnerre dans les Echos de nos grands bois. Les Hurons qui se trouuerent presens mettoient la main sur leur bouche en signe d'admiration & d'étonnement. Ces pauvres Sauvages n'ayans iamais rien veu de semblable, croyoient que l'empire des François s'étendoit iusques à la Sphere du feu, & que nous faisions de cet Element tout ce qui nous venoit en pensée.

En fuitte de [cette] merueille, on leur fit entendre que Monseign. le Cardinal contribuoit puiffamment à l'entretien des Ouuriers Euangeliques qu'on enuoyoit en leur pays; ce qui les fit passer au delà de l'estonnement; & n'étoit qu'ils sont Chrestiens, [5] iamais ils n'auroient pû croire qu'on peut rencont[r]er sur la terre des hommes qui voulussent faire des despenfes pour les secourir au bout du monde, sans autre interst que le bien de leurs ames, & de la gloire de nostre Seigneur, dont les barbares ne se foucioient guieres deuant que la foy leur eust ouuert les yeux.

Nostre ioye ne se contint pas dans l'éclat de nos feux, nous fîmes quelque temps apres vne procession qui auroit rauy toute la France si elle auoit paru dans Paris. Deuant que d'en parler il faut que ie dise

tions served only to prove their love for this new Prince; for, even before their letters appeared, joy had taken possession of our hearts, and all the necessary orders had been given by Monsieur our Governor to manifest it before God and before men. Fireworks were shot up towards Heaven, falling in golden showers, and glittering with stars; fiery serpents ran everywhere; a fine night was illuminated by lighted torches; while the heavy thunder of the Cannon resounded in the Echoes of our great forests. The Hurons who were present placed their hands on their mouths, in token of admiration and astonishment. These poor Savages, having never seen anything of the kind, thought that the dominion of the French extended even over the Realms of fire, and that we could do what we liked with that Element.<sup>22</sup>

After these wonders, they were informed that Monseigneur the Cardinal contributed greatly to the maintenance of the Gospel Laborers who were sent to their country; this astonished them beyond measure, and, had they not been Christians, [5] they never would have believed that on earth men could be found willing to incur expense to assist them at the extremity of the world, without other object than the welfare of their souls and the glory of our Lord, for whom these barbarians cared but little before the faith had opened their eyes.

The fireworks were not sufficient for the expression of our joy; some time afterwards, we formed a procession which would have delighted all France if it had appeared in Paris. Before I speak of it, I must say a few words with reference to his Majesty's presents, which made their appearance in this very holy act of devotion which we offered to God in

deux mots des presents de sa Maiefté, qui parurent en ceste action si saincte, que nous offrifmes à Dieu en action de graces de son Daulphin, & pour vne marque que la Nouvelle France reconnoissoit avec son Roy la Sainte Vierge, comme la Dame & Protectrice de sa Courõne, & de tous ses Estats. L'année passée vn Sauvage Canadien, fils d'un nommé *I8anch8*, Capitaine Sauvage, bien connu des François, estant passé en France, fut veu d'un fort bon œil de sa Majesté, aux pieds de laquelle il posa sa Couronne de Porcelaine, pour marque qu'il reconnoissoit ce grand Prince au nom de tous ces peuples pour leur vray & legitime Monarque. [6] Le Roy & la Reine tous remplis d'amour pour le salut de ces pauvres peuples luy firent voir leur Daulphin; & apres plusieurs marques de bienueillances, luy firent presents de six paires d'habits vraiment royaux; Ce n'est que toile d'or, velours, satin, panne de foye, écarlatte, & le reste à l'aduenant. Ce ieune Sauvage estant de retour en son pays, monta iusques à Kébec avec vne escoüade de ses Compatriotes, vint trouuer monsieur le Cheualier de Montmagny, nostre Gouverneur, auquel ces presents furent apportez. Il se trouua pour lors des Sauvages Hurons, des Algonquins, & des Montagnets, qui tous ensemble admirerent la bonté de nostre Prince, qu'ils appelloient leur Roy. Or comme on vint à faire l'ouuerture de ces presents, on iugea à propos pour répandre l'hõneur du Roy parmi ces peuples; & pour éuiter la ialousie qui pourroit naistre parmy ces barbares si vne seule nation iouïssoit de ces faueurs de les distribuer à plusieurs, veu même que ce Sauvage estoit allé rendre hommage au Roy, non pas seulement au nom de son pere & de sa nation, mais encore

thanksgiving for his Dauphin, and as a token that New France, with its King, acknowledged the Blessed Virgin as the Lady and Protectress of his Crown and of all his Estates. Last year, a Canadian Savage, the son of one *Iwanchou*, a Savage Captain well known to the French, went to France and was very well received by his Majesty, at whose feet he laid his Crown of Porcelain beads, as a sign that he recognized that great Prince, in the name of all these nations, as their true and lawful Monarch. [6] The King and Queen, full of ardor for the salvation of these needy peoples, showed him their Dauphin; and, after many tokens of their kindness, they made him a present of six suits of clothing truly royal. They were entirely of cloth of gold, velvet, satin, silk plush, scarlet, and everything else in keeping. When this young Savage returned to his own country, he came up to Kébec with a party of his Countrymen, and went to see monsieur the Chevalier de Montmagny, our Governor, to whom these gifts were brought. There happened to be present, at the time, Huron, Algonquin, and Montagnais Savages, who all admired the goodness of our Prince, whom they called their King. Now, when these packages were opened, it was deemed advisable—in order to extend the King's honor among these nations, and to avoid any jealousy that might arise among these barbarians, if one nation were the sole recipient of these favors—to distribute them to several; especially as this Savage had gone to do homage to the King, not only in the name of his father and of his nation, but likewise in the name of the other nations of this country. Therefore, three splendid suits were given to this young [7] Savage—one for himself, another for his son, and



au nom des autres nations du pays. On donna donc trois habits magnifiques à ce ieune [7] Sauuage, l'un pour luy, l'autre pour son fils, & le troisiéme pour son Pere. Comme on songeoit à qui on distribuëroit les trois autres, Monsieur nostre Gouverneur dit qu'il falloit choisir trois Chrestiens Sauuages de trois nations, que sa Maiesté agréeroit ce dessein, puis qu'elle mesme auoit demandé à ce Sauuage s'il n'étoit point encore baptisé, & s'il n'étoit point sedentaire, donnant à connoistre par cette demande l'affection qu'elle porte aux nouveaux Chrestiens arrestez aupres de nous pour professer nostre creance. Quand ie vins à declarer à trois de nos Chrestiens les presents que le Roy leur faisoit, les exhortans à prier pour sa Maiesté, & pour son Dauphin, ils furent tous estonnez : puis en prenant la parole, ils firent vne responce que ie n'attendois pas de la bouche d'un Sauuage. Nikanis, dis à nostre Capitaine qu'il écriue à nostre Roy (c'est ainsi qu'ils parloient) que nous le remercions, & que nous l'admirons ; & que quand il ne nous auroit rien enuoyé, nous ne laisserions pas de l'aymer. Au reste, garde toy mesme ces habits, car nous ne nous en voulons point feruir, sinon quand on marchera en priant Dieu pour luy & pour son fils, & pour sa femme, [8] (il vouloit dire qu'ils ne s'en feruiroient point, sinon quand on feroit quelque Procession pour le Roy, pour la Reine, & pour Monseigneur le Daulphin) & quand nous ferons morts, si toy ou tes freres, faites prier Dieu pour le Roy, faites porter ces habits à nos enfans, afin que ceux qui viendront apres nous sçachent l'amour que nostre Roy nous a porté. Venons maintenant à la premiere procession qui s'est faite avec ces habits magnifiques.

a third for his Father. While they were considering to whom the three other suits should be given, Monsieur our Governor said that three Christian Savages should be chosen from three nations; that his Majesty would approve this plan, since he himself had asked this Savage if he were not baptized and if he were not sedentary,—by this question showing the affection he bears to the new Christians who have settled near us to profess our faith. When I announced to three of our Christians the presents which the King had sent them, and exhorted them to pray for his Majesty and for his Dauphin, they were quite astonished; then, addressing me, they made an answer I did not expect from the mouth of a Savage. “Nikanis, tell our Captain to write to our King” (thus they spoke), “that we thank him and admire him. Even if he had sent us nothing, we would still love him. However, keep these clothes thyself, for we do not wish to wear them except when we shall walk, praying to God for him, and for his son, and for his wife.” [8] (He meant that they would wear them only when there should be a Procession for the King, for the Queen, and for Monseigneur the Dauphin.) “And when we are dead, if thou or thy brothers have prayers said to God for the King, make our children wear these clothes, so that those who shall come after us may know the love our King had for us.” We now come to the first procession in which these magnificent garments were worn.

The day dedicated to the glorious and triumphant Assumption of the blessed Virgin was chosen. At early morn, our Christian Neophytes came to hear holy Mass, to confess, and to receive communion. All the other Savages who were then in the neigh-

Le iour dédié à la glorieuse & triomphante Affomption de la faincte Vierge fut choisi: Dès le grand matin nos Neophytes Chrestiens vindrent entendre la faincte Messe, & se confesser & communier. Tous les autres Sauuages qui estoient pour lors és enuirs de Kebec se rassemblèrent, nous les mismes dans l'ordre qu'ils deuoient tenir. La procession commençant à marcher, la Croix & la banniere passoient deuant: Monsieur Gand venoit apres, marchant en teste des hommes Sauuages, dont les six premieres estoient reuestus de ces habits royaux, ils alloient tous deux à deux fort posément, avec vne belle modestie. Apres les hommes marchoit la fondatrice des Vrfulines, tenant à ses costez trois ou [9] quatre filles Sauuages vestuës à la françoise, & en suite venoient toutes les filles & femmes des Sauuages en leur propre habit, gardant parfaitement bien leur rang, suiuiuoit le Clergé, apres lequel marchoit monsieur nostre Gouverneur, & nos François, & puis nos Frâçoises, sans autre ordre que celui de l'humilité.

Si tost que la Procession commença à marcher, les Canons firent vn tonnerre qui donna vne faincte frayeur à ces pauvres Sauuages; nous marchâmes à l'Hospital, où estans paruenus, tous les Sauuages se mirent à genoux d'un costé, les François de l'autre, & le Clergé au milieu; alors les Sauuages prièrent tous ensemble pour le Roy, remercièrent Dieu de ce qu'il luy auoit donné vn Dauphin: Ils prièrent encore pour la Reine, & pour tous les François, & en suite pour toute leur nation; puis se mirent à chanter les principaux articles de nostre creance. Cela fait, le Clergé, Monsieur le Gouverneur, & les principaux de nos François & des Sauuages entrèrent en la Chap-

borhood of Kebec assembled, and we placed them in the order they were to observe. When the procession commenced its march, the Cross and the banner were carried in front. Monsieur Gand came next, walking at the head of the Savage men, the first six of whom were clad in these royal garments. They went two by two, most sedately, with becoming modesty. After the men walked the foundress of the Ursulines,<sup>23</sup> having beside her three or [9] four Savage girls, clothed in the french fashion; then followed all the daughters and wives of the Savages in their own costume, keeping their ranks perfectly. The Clergy came next; and after them walked monsieur our Governor, and our Frenchmen, then our French women, without any other order than that suggested by humility.

As soon as the Procession commenced its march, the Cannons thundered forth, inspiring these poor Savages with a holy awe. We walked to the Hospital, and, when we had reached it, all the Savages knelt down on one side, the French on the other, and the Clergy in the middle. Then the Savages prayed all together for the King, thanking God for having given him a Dauphin. They likewise prayed for the Queen, for all the French, and afterwards for the whole of their own nation; then they chanted the principal articles of our creed. This done, the Clergy, Monsieur the Governor, and the chief among our French and the Savages, entered the Chapel dedicated to the Blood of Jesus Christ, where they prayed for the same objects. On leaving the Hospital, we went straightway to the Ursulines. Passing before the Fort, the [10] Musketeers fired a noble salvo, and the Cannon again poured forth its thunder and flame.

pelle dédiée au Sang de Iefus-Chrift, où ils prièrent pour les mefmes fujets. Au fortir de l'Hofpital, on tire droit aux Vrfulines: Paffant deuant le Fort, les [10] Moufquetaires firent vne faluë fort gentille, & le Canon redoubla fes foudres & fes tonnerres; nous gardafmes les mefmes ceremonies, les Religieufes chantants *l'Exaudiat*, rauirent nos Sauuages, & refloüirent fort nos François, voyât que deux Chœurs de Vierges chantoient les Grandeurs de Dieu en ce nouveau monde. Au fortir des Vrfulines, nous tirafmes droit à l'Eglife dās la mefme modestie, & dans le mefme ordre que nous en eftions partis. Nous reïterafmes encore les prieres en langue fauage à la porte de la Chappelle, puis rentrans dans l'Eglife, nous terminafmes la Proceffion, laquelle eftant finie, monsieur le Gouverneur fit vn feftin à vne centaine de Sauuages, ou enuiron; nous prifmes avec nous les fix qui eftoient veltus à la royale, que nous fifmes manger en noftre maifon. Apres le difner, ils affifterent à Vefpres avec les mefmes liberalitez du Roy; quelques-vns d'eux n'auoient rien de fauage que la couleur bazannée, leur port & leur démarche étoit pleine de grauité & de bonne grace. Les Vefpres dites, nous les penfions congedier, mais l'vn d'eux me dit que les plus apparens des Sauuages affemblez dans noftre Salle, m'attendoient pour tenir confeil; ie [11] m'y tranfporte pour les écouter, voyant qu'ils entroient en difcours, ie fis aduertir le R. P. Vimont de ce qui fe paffoit, lequel nous amena monsieur le Gouverneur, & Madame de la Pelterie, qui ne fe pouuoit faouler de voir la deuotion de ces bonnes gens. Tout le monde eftant affis, vn Capitaine me parla en cette forte: Sois fage, Pere Le Ieune, demeure en



We observed the same ceremonies; the Nuns sang the *Exaudi*, to the delight of our Savages; and it gave our French great joy to hear two Choirs of Virgins praising the Greatness of God in this new world. On leaving the Ursulines, we went directly to the Church, with the same modest demeanor and in the same order as when we started. We repeated the prayers in the savage tongue, at the door of the Chapel; then reëntering the Church, the Procession ended. When it was over, monsieur the Governor gave a feast to about one hundred Savages. We took with us the six who were clad in the royal robes, and gave them to eat in our house. After dinner, they attended Vespers, wearing the same liberal gifts from the King. Some had nothing savage about them but their tanned color; their demeanor and gait were full of dignity and real grace. After Vespers, we thought of sending them away; but one of them told me that the chief men of the Savages were assembled in our Hall, and were waiting for me to hold a council. I [11] went there to listen to them, and, seeing that they were beginning to make speeches, I sent word to Reverend Father Vimont of what was happening. He brought with him monsieur the Governor and Madame de la Pelterie, who could not sufficiently admire the devotion of these good people. All being seated, a Captain addressed me as follows: "Be wise, Father Le Jeune, keep quiet; let not thy mind wander, that thou mayest not lose a word of what I am about to say." "Ho, ho," I replied, following their custom. "It is not I who speak," said he, "it is all those whom thou seest sitting there, who have charged me to tell thee that we all desire to believe in God, and that we all wish to



repos, ne laisse point égarer ton esprit, afin que tu ne perde rien de ce que ie vay dire. Ho, ho, luy fis-ie! m'accommodant à leur façon de faire; Ce n'est pas moy, dit-il, qui parle, ce sont tous ceux que tu vois là assis, lesquels m'ont donné charge de te dire que nous desirons tous croire en Dieu, & que nous souhaitons d'estre aydez à cultiver la terre pour demeurer auprès de vous. Tu nous avois fait espérer qu'il te viendrait beaucoup de monde, & maintenant tu n'en as que fort peu. Sus donc, dis à nostre Capitaine qu'il écrive à nostre Roy, & qu'il luy dise ainsi; Tous les Sauvages vous remercient, ils s'estonnent que vous pensiez en eux; ils vous disent; Prenez courage, aydez nous puis que vous nous aimez, nous voulons nous arrester, mais nous ne sçaurions faire des maisons comme les vôtres, si vous ne [12] nous aydez: Dis à ton frere qui est venu en ta place qu'il écrive aussi, écris toy-mesme, afin qu'on croie que nous disons vray. Voila le stile des Sauvages. Celui-cy ayant finy sa harangue, vn autre prit la parole, & dit; Pere le Jeune, ie ne suis pas de ce pays cy, voila ma demeure dans ces Montagnes vers le Midy, il y a fort long temps que ie n'estois venu à Kebec: Ces hommes que tu vois m'estans venu visiter en mon pays, m'ont dit que tu faisois bâtir des maisons pour les Sauvages, que tu les aydois à cultiver la terre: Ils m'ont demandé si ie ne te voulois point venir voir pour demeurer auprès de toy avec les autres: Je suis venu, i'ay veu que tu avois commencé, mais que tu n'as pas fait beaucoup de choses pour tant de personnes que nous sommes. Sus, prend courage, tu dis de bonnes choses, ne ments point, ie m'en vay encore dans les froidures de nos Montagnes pour cét

be helped to till the soil, so as to dwell near you. Thou didst lead us to hope that many people would come out to thee, and now thou hast but very few. Well, then, tell our Captain to write to our King and tell him this: 'All the Savages thank you; they wonder that you should think of them; they say to you: "Take courage; help us, since we love you. We wish to settle down but we cannot build houses like yours unless you [12] help us."' Tell thy brother who has come in thy place to write also; write thyself, so that it may be known that we speak the truth.' Such is the style of these Savages. This one having finished his harangue, another addressed me as follows: "Father le Jeune, I am not of this country. There is my home, in those Mountains to the South. I had not come to Kebec for a very long time. These men whom thou seest came to visit me in my country, and told me that thou wert causing houses to be built for the Savages, and that thou didst help them to till the soil. They asked me if I would not come to see thee, to dwell near thee with the others. I have come; I have seen that thou hast commenced but that thou hast not done much for so many people as we are. Well, then, take courage, thou sayest good things; do not lie. I am going away again to the coldness of our Mountains, for this Winter. In the Spring, while there will still be snow on the ground, I shall come and see if thou dost tell the truth, and if thou hast men to help us to till the soil; so that we may no longer be like the beasts who seek their living in the woods." At these words all were touched with compassion. Monsieur the [13] Governor promised to do what he could, on his part. Reverend Father Vimont was almost impatient, see-

Hyuer, au Printemps qu'il y aura encore de la neige sur la terre, ie viendray voir si tu dis vray, & si tu as des hommes pour nous ayder à cultiuer la terre, afin que nous ne foyons plus comme les bestes qui vont chercher leur vie dans les bois. A ces paroles tout le monde fut touché de compassion: Monsieur le [13] Gouverneur promit de faire ce qu'il pourroit de son costé, le Reuerend Pere Vimont estoit quasi dans l'impatience, voyant que faute de secours temporel, Sathan tenoit tousiours ces pauvres ames sous son Empire: Madame de la Pelterie s'écria: Helas, que les dépenses d'une feule collation de Paris, & d'un feul ballet qui ne dure que deux ou trois heures faueroient d'ames en ce pays-cy! ie n'ay guiere amené d'hommes de trauail, mais ie feray ce que ie pourray pour secourir ces bonnes gens; Mon Pere, me dit-elle, affeurez-les que si ie les pouuois ayder de mes propres bras, ie le ferois de bon cœur, ie tascheray de planter quelque chose pour eux. Ces bons Sauuages entendans son discours, se mirent à rire, disans que les bleds, qui feroient faits par des bras si foibles, feroient trop tardifs: La conclusion fut qu'on feroit vn effort pour les secourir au Printemps.

Ie les consolay merueilleusement, quand ie leur dis que le Capitaine qui auoit commencé la Residence de Saint Ioseph, auoit donné dequoy entretenir tousiours six ouuriers pour eux, & que même apres sa mort, les ouuriers ne [14] laisseroient pas de trauailler: ils ne pouuoient pas comprendre comment cela se pouuoit faire, ny pourquoy ces ouuriers n'alloient pas prendre tout à la fois l'argent qu'il laissoit pour eux, ny comme vn homme mort pouuoit faire trauailler des hommes viuans; car ils ne sçauent que c'est

ing that, through lack of temporal assistance, Satan ever keeps these poor souls under his Dominion. Madame de la Pelterie exclaimed: "Alas! how many souls could be saved in this country with what is spent for a single repast in Paris, or for a single ballet that lasts but two or three hours! I have brought only a few laborers with me but I will do what I can to help these good people. "My Father," she said to me, "assure them that if I could help them with my own arms, I would cheerfully do so. I will try to plant something for them." These good Savages, hearing what she had said, began to laugh, saying that the corn planted by arms so weak would be too late. The conclusion reached was that an effort would be made to help them in the Spring.

I consoled them wonderfully when I told them that the Captain who had commenced the Residence of Saint Joseph, had provided the means wherewith always to keep six workmen for them; and that, even after his death the workmen would not [14] cease to work. They could not understand how this could be done, nor why these workmen could not at once take the money he left for them, nor how a dead man could make living men work; for they know not what it is to have rents and revenues. Would to God that several persons of abundant wealth would imitate the devoutness of that great man! There is no loss in exchanging earth for Heaven.

At the same time Ioanchou, and his son who had been in France, were asked if they would not join the others. They replied that they would go and consult their people, and, if they wished to come up here, they would bring them.

Now, I was glad to speak of the great things to be

de laisser des rentes ny des reuenus. Pleût à Dieu que plusieurs personnes abondantes en richesses voulussent prendre la deuotion de ce grand homme, ce n'est pas perdre au change de donner la terre pour le Ciel.

On demanda à mesme temps à Ioanch<sup>8</sup>, & à son fils qui auoit esté en France, s'ils ne vouloient point estre de la partie, ils respondirent qu'ils s'en iroient consulter leurs gens, que s'ils auoient de l'affection de monter çà haut, ils les ameneroient.

Or ie fus bien aise de parler des grandeurs de la France deuant vn Sauuage qui en reuenoit. Reprochez moy maintenant mes menfonges, leur disois-ie, demandez à vostre Compatriote si ce que ie vous ay dit de la grandeur de nostre Roy, & de la beauté de nostre païs, n'est pas veritable? & ne reuoquez plus [15] en doute ce que ie vous diray d'oresnauant. Ce bon Sauuage disoit des merueilles; mais selon sa portée, & quoy qu'il eut bien admiré des choses, & entre autres le grand peuple de Paris, grand nombre de rotifferies, ce grand Saint Christophle de Nostre Dame qui luy donna de la terreur à son premier regard, les Caroffes qu'il appelloit des cabannes roulantes tirées par des Orignaux, si est-ce qu'il auoïoit que rien ne l'auoit tant touché que le Roy, le voyant marcher le premier iour de l'an avec ses gardes, il regardoit attentiuement tous les soldats marchants en bon ordre, les Suiffes luy donnerent fort dans la veuë, & leur tambour dans la teste; Au fortir de là, il demeura le reste du iour sans parler, à ce que m'a dit le Pere qui l'accompagnoit, ne faisant que penser à ce qu'il auoit veu. Il racontoit tout cela à ses gens qui l'écoutoient avec auidité. La pieté du Roy nous seruit puiffam-



seen in France in the presence of a Savage just returned from there. "Reproach me now with falsehood," I said to them; "ask your Countryman if what I told you of the greatness of our King and of the beauty of our country be not true? And do not any more call [15] in question what I shall hereafter tell you." This good Savage related marvels, but according to his own range of understanding. Although he had greatly admired many things,—among others, the great multitude in Paris; the great number of cookshops; the colossal Saint Christophle of Nostre Dame, which, at first sight, caused him much terror; the Coaches, which he called "rolling cabins drawn by Moose,"—he admitted that nothing had so interested him as the King, when he saw him on the first day of the year, walking with his guards. He attentively observed all the soldiers, marching in good order; the Swiss produced a great impression on his eyes, and the sound of their drum on his head. When he went away thence, he did not speak for the remainder of the day—so the Father who accompanied him told me—doing nothing but reflect upon what he had seen. He related all this to his people, who listened to him with avidity. The King's piety was of powerful assistance to us in doing honor to our faith; for this good Canadian admitted that the first time he saw the King was in the house of prayer, where he prayed to JESUS as he is prayed to here. He also stated publicly [16] that the King had asked him if he had been baptized. This has helped us and will again help us to make these poor peoples understand the esteem in which that great Prince holds the doctrine that we teach them. In fact, as soon as this Savage had seen the King, he said to the Fa-



ment pour honorer nostre creance, car ce bon Canadien confeffa que la premiere fois qu'il veit le Roy, ce fut en la maison de prieres, où il prioit IESVS comme on le fait prier icy. Il dit encore publiquement [16] que le Roy luy auoit demandé s'il estoit baptizé, ce qui nous feruit & feruira encore pour faire entendre à ces pauvres peuples l'état que fait ce grand Prince de la doctrine qu'on leur enseigne. Bref, si tost que ce Sauuage eut veu le Roy, il dit au Pere qui le conduisoit, allons nous en, i'ay tout veu, puis-que i'ay veu le Roy.

Pour conclusion de ce Chapitre, nos Sauvages, notamment les Chrestiens, voyans que sa Maieité leur auoit enuoyé des habits à la Françoisé, se determinerent d'enuoyer vne petite robe à la Sauuage à Monseigneur le Daulphin. Comme ils me la presenterent, ils eurent bien l'esprit de me dire, ce n'est pas vn present que nous luy faisons, car il a bien d'autres richesses que les nostres, mais c'est vn metašagan, vn petit ioüet pour recreer son petit Fils qui prendra peut-estre plaisir de voir comme nos enfans sont vestus. Nous enuoyons ceste petite robe à V. R. neantmoins comme la petite verolle attaque viuement nos Sauvages, ie ne sçay s'il est à propos de la presenter, de peur qu'elle ne porte tant soit peu de mauuais air avec foy; il est [17] vray que ie l'auois entre mes mains deuant que le mal attaquaſt ceux qui me l'ont confiée, mais quand il s'agist d'une personne si sacrée, il faut craindre de mille lieues loing.

ther who conducted him: "Let us go away. I have seen all, since I have seen the King."

To conclude this Chapter; our Savages, especially the Christians, seeing that his Majesty had sent them clothes in the French fashion, determined to send a little dress, such as is worn by Savages, to Monseigneur the Dauphin. When they handed it to me, they had the wit to say: "It is not a present that we make him, for his riches are far greater than ours; but it is a metawagan—a small toy to amuse his little Son, who may perhaps take pleasure in seeing how our children are dressed." We send this little dress to Your Reverence. However, as small-pox greatly prevails among our Savages, I do not know whether it is advisable to present it, for fear that it may carry even the slightest contagion with it. It is [17] true that I had it in my possession before the disease broke out among those who gave it to me; but, when so sacred a personage is concerned, a danger even a thousand leagues distant is to be dreaded.



## BIBLIOGRAPHICAL DATA: VOL. XV

### XXX

For particulars of this document, see Vol. XIV.

### XXXI

François du Peron's letter to his brother and fellow-priest, Joseph Imbert du Peron, is dated April 27, 1639, from the Residence of the Conception, or Ossossané, in the Huron country. The original MS. is preserved in the *MSS. Soc. Jes.* We follow the version in Carayon's *Première Mission*, pp. 167-192.

### XXXII

The original MS. of Simon le Moyne's letter to the Curé of St. Martin at Beauvais,—dated at the same place as the preceding letter, May 25, 1639,—is the property of The Burrows Brothers Company, Cleveland, Ohio. This is, so far as we are aware, the first publication of the document.

### XXXIII

The letter of Joseph-Marie Chaumonot to the general of the order, at Rome, was written in Italian, being dated at Quebec, August 7, 1639. The original MS. is preserved in the *MSS. Soc. Jes.* We follow Father Felix Martin's French version (made in 1858) in Carayon's *Première Mission*, pp. 193, 194.

### XXXIV

In reprinting the text of Le Jeune's *Relation* of

1639, we follow a copy of the first edition in the Lenox Library, known there as the Lamoignon copy. It is generally referred to as "H. 74," because described in Harrisse's *Notes*, no. 74. The "Privilege," which is signed "Par le Roy en Confeil. CEBERET," is dated December 14, 1639, and the "Permission," with the signature "IACQUES DINET," is dated the 20th of the same month.

*Collation of first edition:* Title, with verso blank, 1 leaf; "Extraict du Priuilege du Roy," p. (1); "Permission du P. Prouincial," p. (1); "Table des Chapitres" to the first part, pp. (2); Table to the second part, with heading "Relation de ce qui s'est passé dans le Païs des Hurons en l'année 1638. & 1639.," pp. (2); Le Jeune's *Relation*, pp. 1 – 166 (misnumbered 116); Lalemant's *Huron Relation*: Half-title, with verso blank, 1 leaf; text, pp. 1 – 174, followed by one blank leaf. The signatures are: *a* in four, A – K in eights, L in four, and a – l in eights. The pagination is quite erratic; pp. 80, 81, 125, 130, 143, and 166 of the first part are mispagged 50, 71, 225, 30, 145, and 116, respectively; and in some copies the 3 of pp. 43, 53, and 73 is blurred, due, evidently, to "bites" of the frisket. In the second part, pp. 31, 77, and 146 are misnumbered 13, 76, and 148, respectively. The first leaf of sig. G is misprinted C, and Chapter xi. of Part I. is misnumbered viii.

There is another, a second, edition of this *Relation* of 1639 in which the line-endings and wording of the title-page agree with those of the first edition; but the entire volume is a reset, and a comparison reveals typographical differences on every page with respect to contractions, line-endings, head-ornaments, mispagination, and otherwise. This edition is gen-

erally referred to in catalogues as "H. 75," because noted in Harris's *Notes*, no. 75. We have discovered two issues of the second edition, which are described below.

*Collation of second edition, first issue:* Title, with verso blank, 1 leaf; "Table des Chapitres" to the first part, pp. (2); Table to the second part, with heading "Relation," etc., pp. (2); Le Jeune's *Relation*, pp. 1-166; Lalemant's *Huron Relation*: Half-title, with verso blank, 1 leaf; text, pp. 1-174; "Extraict du Priuilege du Roy," signed "Par le Roy en son Confeil," p. (1); "Permission," p. (1). The signatures are: *ā* in three (*ā*<sub>2</sub> having been cancelled for reasons described below), A-K in eights, L in four, and a-l in eights. Page 21 of the first part, and pp. 23 and 128 of the second part, are mis-paged 2, 2, and 218, respectively; and Chapter xi. of Part I. is misnumbered ii.

The second issue agrees very largely with the first; but several signatures in Le Jeune's *Relation* have been reset, and we give a few examples in elucidation.

## SECOND EDITION

### FIRST ISSUE.

Sig. B—

p. 18, l. 3: "honneſte"

p. 23, l. 2: "donner"

Sig. C—

p. 35, l. 24: "France"

p. 42, l. 18: "oüi"

Sig. D—

p. 49, l. 15: "caufons"

Sig. E—

p. 65, l. 15: "loy"

### SECOND ISSUE.

Sig. B—

p. 18, l. 3: "hōneſte"

p. 23, l. 2: "doñer"

Sig. C—

p. 35, l. 24: "Frāce"

p. 42, l. 18: "oüy"

Sig. D—

p. 49, l. 15: "caufōs"

Sig. E—

p. 65, l. 15: "Loy"



Page 21 in Part I. of the second issue is paged correctly—the page being part of sig. B which was reset. The Quebec reprint, vol. i. (1858), seems to have followed a copy of the first issue of the second edition.

In the British Museum there is a copy of the second edition (H. 75) which has two different leaves, each with a Permission and Privilege. The first, which follows the title-page, forms sig.  $\tilde{a}_2$ , and is lacking in most copies. It was cancelled by the printers because the Permission was dated erroneously, March 26, 1638. It is in a different setting of type than the other leaf, which comes at the end of the volume, and which agrees with the Lenox copies in having the Permission dated December 20, 1639. In the Lenox copies the stub of the cancelled leaf (sig.  $\tilde{a}_2$ ) is still visible. The John Carter Brown collection of Providence has also a copy with the cancelled leaf.

Mr. James Lenox had noted a copy of H. 75 in Paris which has “at the beginning a leaf with half-title before the full title, completing the signature there;” but we have not been able to verify this statement.

Copies of the 1639 *Relation* have been sold or priced as follows: Leclerc (1878), item 780, priced at 160 francs; Harrassowitz (1882), priced at 125 marks; O’Callaghan (1882), no. 1218, sold for \$12.50, and had cost him a like amount; Dufossé, of Paris, priced (1891–94) at 125 to 150 francs; Dodd, Mead & Co. (1896), a cropped copy offered for \$35.

Copies in libraries: Lenox (first edition, and two issues of second edition); Brown (two editions); British Museum (two editions); Harvard (first edi-

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tion); Laval University, Quebec (second edition); Library of Parliament, Ottawa (second edition); and Bibliothèque Nationale, Paris.



## NOTES TO VOL. XV

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 41).—See Brébeuf's detailed and picturesque description of the Feast of the Dead (vol. x., pp. 279–307). Cf. Sagard's account of this solemnity (*Voy. Hurons*, part 1., chap. xxii.); also Yarrow's *Mortuary Customs among N. Amer. Indians* (Smithsonian Institution, 1880).

2 (p. 57).—Chief among the offensive weapons of the North American Indians were the bow and arrow. Though still used to some extent, among various tribes, they have been mainly superseded by the firearms of the whites.

The bows used among various tribes are divided by Mason into three classes,—“self,” or plain (made of one piece), backed (with sinew or veneers), and compound (of two or more pieces of wood fastened together). Those of the first class characterize the region east of the Rocky Mountains and south of Hudson's Bay. The material of the bow was generally wood, of the hardest and most elastic kind obtainable in any given area,—oak, ash, hickory, etc.; or, in Canada, maple, birch, spruce, cedar, and even osier. The elasticity and toughness were increased, especially in the softer kinds of wood, by various processes—scraping, rubbing down, dipping in oil, and heating before a fire, and sometimes boiling. The bowstrings were made, sometimes from fibers of hemp or similar plants; sometimes from strips of rawhide twisted together, or intestines of animals; but most often from sinews. Usually, the Indian wore on the left wrist, as a guard against the bowstring, a band of rawhide two or three inches in width.

The arrow was composed of a shaft of reed or wood, feathered at one end, and armed at the other with a head—sometimes of bone, horn, or wood; sometimes of shell, or copper; but perhaps oftenest of flint, quartz, or slate; for these, after the coming of white men, were often substituted iron arrow-points of European manufacture. These arrowheads were sometimes barbed, and sometimes serrated. All these parts were bound together with the sinews of animals, which, shrinking as they became dry, held all firmly in place. In some cases, pine-pitch was also used for the same purpose.

The arrows, and sometimes the bow also, were kept in a case, or quiver, usually of skin — but sometimes of cedar wood; these quivers were often trimmed with fur, embroidered with beads or porcupine quills, or painted in various colors and designs. See Mason's "North American Bows, Arrows, and Quivers," copiously illustrated, in *Smithsonian Report*, 1893, pp. 631-679. Cf. Champlain's illustrations of the arms carried by the Ottawas, in *Voyages* (Laverdière's ed.), p. 513; also Lafitau's description of Iroquois weapons (*Mœurs des Sauvages*, t. ii., p. 196).

3 (p. 79).—For account of the game of straws, see vol. x., note 5; cf. Davis's monograph on "Indian Games," in *Bulletin of Essex Institute*, vol. 17. (Salem, Mass., 1885), pp. 89-144.

4 (p. 89).—The Huron cabins are thus described by Champlain in 1616 (*Voyages*, Laverdière's ed., p. 562): "Their cabins are fashioned like arbors or bowers, covered with the bark of trees; these are in length 25 to 30 toises, more or less, and six in width, leaving through the middle a passage ten or twelve feet wide, which extends from one end to the other. On each side of this passage is a sort of bench, 4 feet in height, on which they sleep in Summer, to avoid the annoyance of the multitudes of fleas; in winter, they sleep below, on mats, close to the fire, as being much warmer than upon the bench. . . . At the end of these cabins is a space where they keep their corn, which they place in large casks, made of the bark of trees. In the middle of their lodging are suspended pieces of wood, on which they place their garments, provisions, and other articles, for fear of the mice, which are very numerous. In many a cabin, there will be twelve fires, which mean twenty-four families; the smoke reeks from these in earnest, and, as a result, many persons receive therefrom serious injuries to the eyes, . . . there being no window or opening, save that at the top of their cabins, by which the smoke escapes." Sagard (*Canada*, p. 248), appropriates bodily Champlain's account, adding a few minor details, the chief of which is this: "These cabins have neither chamber nor partition to hinder a view from one end to the other, and the sight of whatever takes place therein; nevertheless they all dwell there in peace, without any confusion or quarrels, each in the part that belongs to him, which is neither enclosed, nor shut with locks or keys." Cf. Brébeuf's account of the Huron dwellings (vol. viii., pp. 105-109); and Parkman's graphic description (*Jesuits*, pp. xxvi.—xxviii.). See also chapter on "Houses of Indian Tribes North of New Mexico," in Morgan's *Houses and House-Life of American Aborigines* (U. S. Geog. and Geol. Surv., 1881), pp. 104-131.

5 (p. 127).—For sketch of Paraguayan missions, see vol. xii., note 28.

6 (p. 151).—Jerome Lalemant, brother of Charles (vol. iv., *note* 20), was born at Paris, April 27, 1593; and Oct. 20, 1610, he there entered the Jesuit novitiate. His student life was spent at the colleges of Pont-à-Mousson, Clermont, and Rouen, with intervals devoted to the duties of instructor, at Verdun (1615–16) and Amiens (1616–19). After completing his probation, he filled various responsible positions in the colleges—at Clermont, as minister (1627–29), and spiritual director (1636–38); and at Blois, as rector (1632–36). He was sent to Canada in 1638, as superior of the Huron mission, where he remained seven years. In September, 1645, he returned to Quebec, having been appointed superior of the missions in New France, which post he held until November, 1650 (when he made a journey to France, to obtain aid for the needy colonists and straitened religious orders of Quebec). According to Laverdière (Quebec ed. of *Relations*, p. vii.) Lalemant was made rector of the college at La Flèche, in 1656; but, after three years, he returned to Canada with Mgr. Laval (June, 1659). In September following, he was again appointed superior of the missions of New France, in which authority he continued six years. He died at Quebec, Jan. 26, 1673.

Lalemant wrote the *Relations* of the Huron missions, 1639–43; and those of New France, 1646–48 and 1660–64.

7 (p. 155).—For sketch of Petun tribe, see vol. v., *note* 18; of Neutrals, vol. viii., *note* 41; of Cheveux-Relevés, vol. xiv., *note* 9. The Sauteurs (Ojibwas) were visited in 1641 by Jogues and Raymbault (vol. xi., *note* 16).

*Gens puants*: the French appellation of a tribe called, by the Algonkins, *Ouinipigou* (modernized as Winnebago). Le Jeune thus explains the origin of the name (*Relation* of 1640, chap. x.): "Some Frenchmen call them the Nation of Stinkards [*Puans*], because the Algonquin word *ouinipeg* signifies bad-smelling water, and they apply this name to the water of the salt sea,—so that these peoples are called Ouinipigou, because they come from the shores of a sea about which we have no knowledge; consequently they ought not to be called the nation of Stinkards, but the nation of the sea."—Cf. Butterfield's *Disc. of N. W.*, p. 38. Shea was the first to identify the *gens de mer*, of the *Relations*, with the Winnebagoes; see his *Discovery of Mississippi Valley* (N. Y., 1853), pp. xx., xxi.

The Winnebago tribe—of Dakota stock, and thus tribally isolated among their Algonkin neighbors—inhabited the Fox River valley of Eastern Wisconsin, and the shores of Green Bay. They were known to early writers, by report, as engaged in trade with the Canadian tribes. Champlain's map of 1632 locates the *Nation des Puans* on a lake of the same name, northwest of Lake Huron; they



may have been thus placed only through ignorance of the region west of Lake Huron,—or Lac des Puans may have been intended for Lake Winnipeg, the modern form of *ouinipeg*. Sagard (*Canada*, p. 201) mentions the Cheveux-Relevés (Ottawas) as enterprising traders, whose voyages extended as far as the Nation des Puants, a distance of more than 500 leagues. Du Creux's map names Lake Michigan *Magnus Lacus algonquinorum, seu Lacus Foetentium*, "the Great Lake of the Algonquins, or Lake of Stinkards." The first white man to visit the Winnebagoes, so far as known, was Jean Nicolet (vol. viii., *note* 29), possibly in 1634–35. Brébeuf tells us (vol. x., p. 83, and *note* 6) that in 1636 the Aweatsiwaenrrhonons (the Huron equivalent for *gens puants*) were on hostile terms with the Amikoués, "having broken the treaty of peace" that had been made (presumably through Nicolet's agency) between those tribes. They were also frequently at war with the Hurons and other tribes; and the *Relation* of 1671 (chap. v.) states that the Winnebagoes had at one time been almost exterminated by the Illinois.

In 1669, the Jesuits began their labors with this tribe, the mission of St. Francis Xavier (vol. i., *note* 57) being founded by Allouez. This mission was sustained during more than half a century; among its laborers were Jean André, Antoine Silvy, Charles Albanel, Jean Enjalran, and Jean Chardon.

8 (p. 157).—Cf. Brébeuf's chapter on the Huron language (vol. x., pp. 117–123).

9 (p. 157).—The Petit Châtelet (a part of which was used, after 1398, as a prison) was a building at the southern end of the Petit Pont, in Paris, of very early date, and originally erected as a fortress to command the bridge. It was washed away by a flood in the Seine, Dec. 20, 1296; but in 1369 was rebuilt by Charles V., "for the purpose of restraining the turbulence of the scholars of the university, who were frequently in a state of insurrection." This fortress was, in 1402, assigned to the prévôt of Paris as his residence; in 1782, it was demolished.—See *History of Paris* (London; Whittaker, 1827), vol. ii., pp. 101, 102, 365.

10 (p. 159).—For values of furs at that period, see vol. iv., p. 207, and *note* 19.

11 (p. 165).—Paul de Barry (1587–1661), successively rector of the Jesuit colleges at Aix and Nîmes, and provincial of Lyons, was the author of numerous popular religious books, mostly devotional. The earliest of these was *Le Paradis ouvert à Philagie par cent dévotions à la Mère de Dieu* (Lyons, 1636). According to Sommervogel, this book reached its seventeenth edition by 1665; and a "twentieth reprint" was issued at Paris, in 1868.

It is probable, however, that the book mentioned in the text is

De Barry's *La solitude de Philagie, ou l'adresse pour s'occuper avec profit aux exercices spirituels* (Lyons, 1638),—a work intended for the use of priests in their annual retreat. This book also was highly popular; Sommervogel mentions at least eleven editions issued before 1692, besides translations into the Italian, Dutch, Polish, and Bohemian languages. A "new edition, revised and corrected," was issued at Paris (1854) and Le Puy (1859).

12 (p. 169).—For location of Scanonaenrat (St. Michel), see vol. viii., *note* 38.

13 (p. 181).—Regarding the superstition of the "thunder-bird," see vol. x., *note* 3.

14 (p. 181).—This is but a variant of the superstition mentioned in vol. ix., *note* 23,—originating in the mystery which, to the mind of the savage, has always surrounded the generative and reproductive processes in nature, which therefore, like all other phenomena that are unintelligible to him, inspire him with fear and dread. Cf. Brinton's *Myths of New World* (3rd ed.), pp. 173, 174.

15 (p. 183).—This date is a misprint, and should be March 9, since on that date Ash Wednesday fell in the year 1639, Easter occurring April 24.

16 (p. 183).—The "cow" referred to in the text was doubtless the moose (vol. ii., *note* 34), which, like the buffalo, was often called "wild cow" by the early explorers (vol. ix., *note* 33).

17 (p. 189).—For sketch of Du Peron, see vol. xiv., *note* 17.

18 (p. 195).—For sketch of Le Moyne, see vol. xiv., *note* 16.

19 (p. 199).—Barthélemy Vimont, born Jan. 17, 1594, became a Jesuit novice in November, 1613. His studies were pursued at La Flèche (1615–18) and Clermont (1622–26), the intervening time being spent at Rennes and Eu as an instructor. At the latter college he acted as procurator during 1626–29; then set out for Canada (June, 1629) with Captain Charles Daniel (vol. iv., *note* 46), and spent a year at the latter's post of Ste. Anne, in Cape Breton Island, as chaplain of the garrison, also laboring with the savages of that vicinity, as opportunity afforded. In this work he was soon joined by Vieuxpont (vol. iv., *note* 45); but both were recalled to France in 1630. Vimont then spent eight years at the college in Vannes, in various capacities, and one year as superior of the Jesuit residence at Dieppe. Assigned to the Canadian mission, as its superior, he arrived at Quebec, Aug. 1, 1639. Replaced in this office by Jerome Lalemant (Sept., 1645), Vimont continued to officiate at Quebec, Beauport, and other St. Lawrence settlements, also taking a prominent part in the administration of the mission's affairs. In October, 1647, he went to France, "to attend to the affairs of the Ursulines, the Hospital Nuns, and the Iroquois; and to settle the validity of

the marriage sacraments, which some deny to us, according to letters received this year from France" (*Journ. des Jésuites*, p. 93). This mission performed, he came back to Quebec in August, 1648; and, having completed a score of years in the Canadian field, finally returned to France in October, 1659. As superior, Vimont wrote the *Relations* of the years 1640-45.

20 (p. 199).—Antoine (Antoine Joseph, according to Sommervogel) Poncet de la Rivière was born at Paris, May 10, 1637; at the age of nineteen he entered, in that city, the Jesuit novitiate, having already made a brilliant record as a student in rhetoric and philosophy. He was an instructor at the college of Orléans in 1631-34, and carried on his theological studies successively at Clermont (1634-35), Rome (1635-38), and Rouen (1638-39). In 1638, Poncet met Madame de la Peltrie (vol. xi., *note* 4), who through his agency became acquainted with Marie of the Incarnation, and chose the latter as head of the Ursuline convent at Quebec; and he accompanied the nuns on their voyage to Canada, in the summer of 1639. Poncet went immediately to the Huron mission, but remained there only one year, when he returned to Quebec. In the early part of 1642, he was at Three Rivers, as assistant to Buteux; in July following, he was at Montreal, and baptized the first Indian converted there. He remained in charge of the Montreal parish till the spring of 1643, and apparently spent the remainder of his Canadian term of service at Quebec and other St. Lawrence posts. In August, 1653, he was captured by a marauding band of Iroquois, who took him to their villages and cruelly tormented him. They decided, however, to spare his life,—whereupon, he so effectually labored with them that they agreed to conclude a peace with the French, and in the following October carried Poncet back to Three Rivers. After his return, he officiated at Quebec until September, 1657, when, becoming personally involved in the controversy between the Jesuits and the Sulpitian Abbé de Queylus, he was sent back to France. The Jesuit explanation of this affair is given by Rochemonteix (*Jésuites*, vol. ii., pp. 216-220); the Sulpitian, by Faillon (*Col. Fran.*, vol. ii., pp. 282, 290-292). After Poncet's return to France, he was at first a preacher, then penitentiary at Lorette. In 1665, he went to Martinique, where he died, June 18, 1675.

21 (p. 219).—For explanation of this phrase, see vol. xiv., *note* 15.

22 (p. 221).—See description of similar festivities at Quebec, on St. Joseph's day, in vol. xi., pp. 67-71.

23 (p. 227).—For sketch of Madame de la Peltrie, see vol. xi., *note* 4. Regarding the Ursuline nuns, see vol. viii., *note* 64.



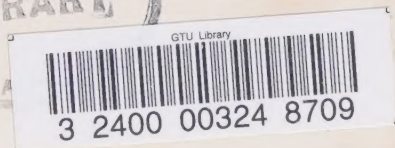
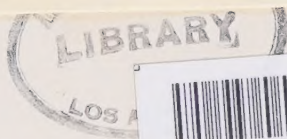
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